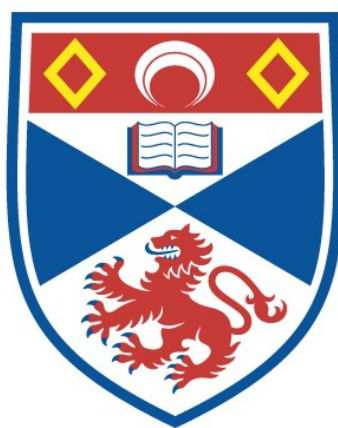


GLORY, GRACE AND TRUTH IN JOHN 1:14-18

Alexandr Ivanovich Tsoutserov

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GLORY, GRACE, AND TRUTH IN JOHN 1:14-18

ALEXANDR IVANOVICH TSOUTSEROV

PH.D. IN BIBLICAL STUDIES (NEW TESTAMENT)

UNIVERSITY OF ST. ANDREWS, SCOTLAND

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ABSTRACT OF DISSERTATION "GLORY, GRACE, AND TRUTH IN JOHN 1:14–18"

Three concepts of the revelation of God as Jesus—1) (ἡ) χάρις καὶ (ἡ) ἀλήθεια, 2) χάρις, and 3) δόξα (1:14–18) are unfolded throughout the Gospel in terms of *ratification of the covenant of the presence (χάρις) of God* (Exodus 33:12–34:10 LXX).

First, (ἡ) χάρις καὶ (ἡ) ἀλήθεια (1:14, 17; no hendiadys) alludes to *חַסֵּד וְאֱמֻנָה* (Exodus 34:6), both depicting the graciousness and consistency of God's character (δόξα, 1:14b; 17:22). Jesus possesses (1:14b) and bestows God's character onto believers (1:17; 17:6, 22, 26) by the means of the Holy Spirit (1:32–33; 7:39; 20:22) as the Holy Spirit is full of (ἡ) χάρις καὶ (ἡ) ἀλήθεια (3:34; 14:17; 15:26; 16:13; 19:37 + Zechariah 12:10 LXX). The divine character (ἡ χάρις καὶ ἡ ἀλήθεια) and legal corpus (ὁ νόμος) *complement* each other in believers (14:22; 15:4–5; 17:11, 21–23; 20:23) thus fulfilling the Scripture (10:35; Jeremiah 31:31–33; Ezekiel 36:26–28f.).

Second, *χάριν ἀντὶ χάριτος* (1:16) alludes to the six (Exodus 33:12; 33:13, 13, 16, 17; 34:9–10 LXX) requests to confirm the presence (χάρις) of God. Each occurrence of *χάριν ἀντὶ χάριτος* (1:16) denotes the presence (χάρις) of God: it was regained at Sinai, reinforced in Jesus, and retained through the Spirit. The Gospel depicts *ratification of the covenant of the presence (χάρις) of God as Jesus in accord with its articles.*

Third, all four covenantal aspects of δόξα confirming the presence (χάρις) of God are evident in Jesus: 1) the visible appearance (δόξα) of God (1:14a, 14:9), 2) the intrinsic character (δόξα) of God (1:14b, 17; 17:22), 3) the miraculous splendour (ἐνδοξα) of God (in Jesus' incomparable signs, deeds, wonders, and marvellous acts), and 4) the divine honour (ἐνδοξαοθήσομαι) of God (in the Son glorified by the Father).

In *essence*—the presence (χάρις) of God—the revelations of God at Sinai and as Jesus are the *same*. In *quality*, the latter *surpasses* the former in all three—δόξα, χάρις, and ἡ χάρις καὶ ἡ ἀλήθεια—aspects.

I, Alexandr Ivanovich Tsoutserov, hereby certify that this thesis, which is approximately 100,000 words in length, has been written by me, that it is the record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

date 9 February 2004

signature of candidate

I was admitted as a research student on 25th September 2000 and as a candidate for the degree of Ph.D. in New Testament Studies on 12th July 2002; the higher study for which this is a record was carried out in the University of St Andrews between 2000 and 2003.

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I hereby certify that the candidate has fulfilled the conditions of the Resolution and Regulations appropriate for the degree of Ph.D. in New Testament Studies in the University of St Andrews and that the candidate is qualified to submit this thesis in application for that degree.

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1. INTRODUCTION

Relationships between the revelations of God at Sinai and as Jesus are a key issue in the dialogue between Judaism and Christianity. Scholars discuss the issue in terms of *replacement*, *fulfilment*, and *continuity* between the former and the latter revelations. Clear differentiation of scholarly views on the issue is hardly possible. First, these three approaches do not have to necessarily exclude one another. For example, neither replacement nor fulfilment has to essentially undermine the continuity between the revelations. Second, these three approaches may overlap or combine with each other. For instance, replacement and fulfilment can potentially coexist. Third, these three approaches lack strict definitions of the terms. For example, the terms “replacement” and “fulfilment” are occasionally used as close synonyms or even interchangeably. With this in mind, we will now set the scene for examining relationships between the revelations of God at Sinai and as Jesus as depicted in the Gospel¹. We will first look at this issue from the perspective of the Gospel as a whole and then specifically in John 1:14–18.

1.1 Views of relationships between the revelations of God at Sinai and as Jesus from the perspective of the Gospel as a whole

1.1.1 *The revelation of God as Jesus replaces the revelation of God at Sinai*

In the first view, the revelation of God as Jesus *replaces* the revelation of God at Sinai. To begin with, adherents of this approach argue that Jesus is not only ‘a prophet’, who would fit in the line of the OT prophets, but ‘the Prophet’ par excellence, in the sense of Deuteronomy 18:18–19. As Marie É. Boismard summarises, “Formerly God spoke to Moses, putting in his mouth the words intended for his people. Today, God is going to speak through Jesus; it is by his mouth that he is going to address his people and to give them a new law”². Moreover, grace

¹ The phrase “the Gospel” equals “the Gospel of John”.

² Boismard, *Moses or Jesus*, 6, 39.

in the NT is generally opposed to the Law, as in Paul's, "you are not under law but under grace" (Romans 6:14).³ Furthermore, Mount Sinai, which had been the pre-eminent location of theophany in Israel's formative period was, during the Israelite monarchy, superseded in dominance by Mount Zion. From the time of David on, psalmists, prophets, historians, and apocalyptic writers saw Zion as the most prominent place of divine self-disclosure.⁴ Emphasis on seeing the LORD was gradually replaced⁵ with prominence of hearing the word of God. Where there were accounts of seeing God, their main concern was to provide the setting for the revelation of the Word.⁶ When God appeared, it was not primarily for the sake of the theophany, but in order to send a prophet to pass on God's Word. Judaism became a religion of God's word which was either heard or to be heard. Seeing God was envisioned as an eschatological event which was to take place when Yahweh would come to Zion.⁷ In the Evangelist's view, eschatology characterised by seeing God is now realised. Yahweh has come to Zion as the Word incarnate and is *seen* in Jesus. Finally, according to the Gospel, Jesus replaces various OT institutions, such as the Temple and festivals. It is expected that by implication Jesus replaces the OT Law with (the new Law of) the Gospel as well.⁸

³ To render a Hebrew/Greek text in English, the study utilises: NASB for BHS MT OT and NA²⁷ NT; LXE (Brenton's translation) for the Proto-canonical corpus of the LXX/OG; RSV for the Deutero-canonical corpus of the LXX/OG (unless otherwise noted). Versification in the OT is given according to MT (unless otherwise noted).

⁴ Theodore Hiebert, *Theophany in the OT*, 508.

⁵ The vision of God was perceived as something exceptional and dangerous (Genesis 19:26; 32:31, Exodus 3:6; Exodus 33:20). Absence of images of God in Israel contributed to lessening of Sinaitic emphasis of seeing God (Kittel, *ἀκούω*, 1:217–218).

⁶ Isaiah 6:1, Ezekiel 1, Amos 9:1, cf. also Ex. 3:1.

⁷ Kittel, *ἀκούω*, 1:218.

⁸ Motyer, *John and "the Jews"*, 43, 128, cf. 197. Along these lines also Lincoln, *Truth*, 232–233.

1.1.1.1 Replacement of the revelation of God at Sinai by the revelation of God as Jesus that envisions an *opposition* between the revelations

Some of those who argue that the revelation of God as Jesus replaces the revelation of God at Sinai envision an *opposition* between the revelations. Scholars feel that such contrast is expressed by Jesus who, in their evaluation, contradicts either the written or oral Law. Jesus is allegedly held to be a lawbreaker or sinner in various ways. Jesus is called "a sinner" for breaking the Sabbath (cf. 5:16; 7:21–23; 9:13–16)⁹ and a "blasphemer" because He is calling God His own Father, making Himself equal with God (cf. 5:17–18; 10:31–36; 19:7)¹⁰. Jesus is judged by some of the participants to be a false prophet who is leading the people astray and, therefore, an enemy of the nation (cf. 7:12; 11:47–50). Opponents of Jesus appeal to the Scripture when they question the legitimacy of Jesus arising as Christ (7:40–42) or/and the Prophet (7:52) out of Galilee. When put under interrogation on such charges, Jesus can only witness to Himself (cf. 5:31; 8:13, 17). Jesus offers His blood to drink which contradicts the Law (6:53–56).¹¹ Jesus is accused of teaching without having studied (7:14–15); technically, He breaks the transmission of the chain of oral traditions which, according to *Abot 1:1*, went back to Moses who had received the oral Law from God.¹²

⁹ The term "John" in numerical references to the chapter and verse of the Gospel of John may be omitted (so, if no book is mentioned in a chapter and verse reference then it is the Gospel of John that is in view).

¹⁰ Cf. Deuteronomy 13:1–5.

¹¹ See Lincoln, *Truth*, 232; Pancaro, *Law*, 9–125.

¹² Manns, *John and Jamnia*, 35.

1.1.1.2 Replacement of the revelation of God at Sinai by the revelation of God as Jesus with a degree of *denigration* of Moses or/and the Law

Some of those who argue that the revelation of God as Jesus replaces the revelation of God at Sinai discern a degree of *denigration* of Moses or/and the Law. They argue that the Gospel uses the OT revelation as a negative foil by which to portray the revelation in Jesus as immeasurably superior.

Numerous scholars discover a degree of such denigration in particular episodes of the Gospel. Frédéric Manns maintains that just as Moses conveyed the Law at Sinai, so now Jesus gives the new and better Law, symbolised by wine, at Cana.¹³ Charles H. Dodd and Anthony T. Hanson believe that the water from the well which the Samaritan woman offers is contrasted as 'dead' water with the living water which Jesus provides; the 'dead' water means the Torah.¹⁴ William L. Petersen interprets the bread from heaven episode as denigrating Moses.¹⁵ To begin with, the expression "the food which perishes" (6:27) is believed to be a reference to the Law as the disciples of Moses understood it. It is not Moses who provided the bread from heaven but Jesus' Father. God is now acting to give Israel the true bread, as opposed to the manna which was much less than "true" in comparison with Jesus. Moreover, the superiority of the revelation as Jesus is accentuated by the present tense of the verb in the phrase, "it is My Father who gives [δίδωσιν] you the true bread out of heaven." (6:32). Furthermore, the true bread from heaven gives life not just to Israel, but now to the whole world (6:35, 38, 48–51).

¹³ Manns, *John and Jamnia*, 63–67. Along these lines also Lincoln who remarks, "the water jars employed for purification under the law are now filled with the wine that represents the life and joy of the *new order*." (Lincoln, *Truth*, 233).

¹⁴ Dodd, *John*, 311–314; Hanson, *The Prophetic Gospel*, 63 (with the reference to Numbers 21:17–18).

¹⁵ Petersen, *Characterization*, 35, 71, 96, 103, 121.

Finally, the conventional notion of a sign as an act performed by Moses to prove something else is replaced by the notion that Jesus Himself is the sign.

Manns finds a degree of such denigration in the Evangelist allegedly presenting Jesus no longer as a Jew but an adversary of the Jews.¹⁶ Jesus speaks of "your Law" (8:17; 10:34) and "their Law" (15:25). The same distance is found in Jesus addressing the Jews in terms of "your fathers" (6:49), as if Jesus was rejecting His Jewish origins.¹⁷ The Evangelist also uses expressions like "the Jewish custom of purification" (2:6), "the Passover of the Jews" (2:13; 6:4; 11:55), "a feast of the Jews" (5:1, 7:2), "the burial custom of the Jews" (19:40), "the Jewish day of preparation" (19:42), all of which have a flavour of the Evangelist distancing himself from the institutions associated with "the Jews".

Manns observes that the Evangelist reminds the Jews who stress the Law of Moses that religious history does not begin with Moses. Circumcision is not from Moses but from the fathers (7:22). Before Moses, the Patriarchs—Abraham¹⁸ (8:39–40, 56), Isaac (1:29, 36), and Jacob (1:51)—bore witness in favour of Jesus. Thus, *pre*-Mosaic traditions are as important as Mosaic Law.¹⁹

Norman R. Petersen²⁰ argues that the message of the Gospel should be interpreted as a conflict in which Jesus and His disciples are given a positive value and Moses and his disciples are assigned a negative one. According to this scholar, the central Christological

¹⁶ Manns, *John and Jamnia*, 30.

¹⁷ So Manns, *John and Jamnia*, 30.

¹⁸ Manns deduces that the Evangelist affirms that Christians are the true sons of Abraham because they do the works of Abraham and because there is no contradiction between faith in Abraham and faith in Christ (Manns, *John and Jamnia*, 51). Schoneveld agrees, "the Law (the Torah) is embodied in Abraham" (Schoneveld, *Tora in the Flesh*, 84).

¹⁹ Manns, *John and Jamnia*, 36, 39.

²⁰ Petersen, *Characterization*, 5–6, 35, 45, 70–71, 88, 94, 96, 111–112, 115.

affirmations of the Gospel appear almost without exception to be derived by antithesis as traditional assertions about Moses. The Evangelist persistently contrasts Moses with Jesus and subordinates the former to the latter. The writer, in other words, does not so much invent exaggerated Christology as simply (or, often, quite elaborately) invert the beliefs of Moses' disciples.²¹ Moses did not see God, but Jesus has made the face of God visible. Moses only went up and down the mountain; he did not go up to *heaven*. Jesus, by contrast, comes down from heaven and returns there (3:13, 6:38, 42, 62). Moses was merely the friend of God²², but Jesus is the only Son of God. Moses typologically lifted up the bronze serpent, but the Son of Man is being lifted up Himself (3:14). Moses served as an intercessor for the people.²³ Jesus inverts this role and makes Moses into the people's accuser (5:45).

Stephen Motyer²⁴ maintains that the Gospel appeals, "Don't put faith in the failed formula, the illusory promise that the Torah life-style can still bring freedom! There is no deliverance from sin and death by that way."²⁵ Jesus reaches the lame and the blind for whom cult and the Torah offer no hope. Jesus challenges those who regard Him as a prophet to accept what He says.²⁶ He then puts His word on a level with the Torah in offering freedom—an Exodus image—to all who will commit themselves to following him. Jesus' word, rather than the Torah, becomes the focus of discipleship and the yardstick of truth. It is not as Moses' but as Jesus' disciples that "the Jews"²⁷ will experience freedom (8:31–32). Jesus denies that this

²¹ So also Fortna, *Sociology of Light*, 563.

²² Exodus 37:11.

²³ Exodus 32:11–14, 30–35, Numbers 21:7.

²⁴ See Motyer, *John and "the Jews"*, 123, 169, 170, 183, 192, 193, 195, 214.

²⁵ Motyer, *John and "the Jews"*, 214.

²⁶ For Motyer, "Recognition of Jesus as a prophet, and continuing loyalty to Torah, do not necessarily entail each other." (Motyer, *John and "the Jews"*, 166)

²⁷ According to Motyer, "the Jews" refers to "a distinct group within Judaism, the Judea-based, Torah-loyal adherents of the Yavneh ideals, the direct heirs of pre-70 Pharisaism" (Motyer,

Torah life-style can deliver people from *sin*. Because the people were slaves to sin, they were expelled from "the house"; but Jesus is truly able to deliver (8:34–36). Hence, Jesus' words *alone* are the means of liberation from sin. Motyer argues that in 8:31–59 the Law is "positively" used as testimony to Jesus, both by undermining the action of His opponents as lawless, and by testifying to His own rightness. "Negatively," Jesus sets Himself in the place of the Law in 8:31–59. This scholar suggests that Jesus' claim, "I have come from God" (8:42) already sets Jesus implicitly in the place of the Law. Moreover, 8:41b–42a alludes²⁸ to Shema. The expressions "we have one Father: God" (8:41) and "He is our God" (8:54) connote the central Jewish confession of faith "The LORD is our God, the LORD is one!" with its accompanying command to "love the LORD your God with all your heart ..." (Deuteronomy 6:4–5). Jesus' response to the Jew's allusion to the Shema is very pointed: "If God were your Father, you would love Me" (8:42). Furthermore, Targum Neofiti systematically replaces the expression "love the Lord" in Deuteronomy with the formula "love the teaching of the law of the Lord." On the basis of these observations Motyer deduces,

The motivation for loving the law was, of course, precisely that it had "come from God" (42b): love for God was not *replaced* by loving the law, but *expressed* by it. Jesus makes precisely this claim in relation to himself, stepping into the place of the law as the self-expression of God.²⁹

Finally, Motyer concludes that the Gospel "emphatically claims that *Jesus alone* is the source of such revelation (1:17f, 1:51, 3:13f, 6:62f)."³⁰

John and "the Jews", 213) except the handful of places where it has a purely ethnic force, particularly in the phrase "King of the Jews", see 18:20, 33, 35; 19:3, 19, 21.

²⁸ Throughout the study, the term "allusion" is utilised to refer to statements which are intended to remind an audience of a text or tradition they are presumed to know (Michael Thompson, *Clothed with Christ*, 30).

²⁹ Motyer, *John and "the Jews"*, 192.

³⁰ Motyer, *John and "the Jews"*, 195.

1.1.1.3 Replacement of the revelation of God at Sinai by the revelation of God as Jesus that *recognises* the ongoing value of Moses or/and the Law

Some of those who argue that the revelation of God as Jesus replaces the revelation of God at Sinai also acknowledge that the Gospel *recognises* the ongoing value of Moses or/and the Law in various respects.

First, several scholars propose that it is the issue of adherence to the *oral* Law that is at stake. Manns³¹ interprets the Gospel from the perspective of the break which occurred between Judaism and Christianity after the destruction of the Temple: the Gospel is a call for Jewish Christians to leave the Synagogue for the new Church. The Evangelist points out how Jesus the Son of God fulfilled all that Jewish Christians had ever had in the Law of Moses and surpassed it. The Spirit now reminds Christians of Jesus' teaching. Manns evaluates, "Since Christians have their teacher [the Spirit; the *Tanna*, who repeats the words of the Teacher], they should not have any complexes before the teachers of the Jamnia academy."³² Hence, "To define Jesus as the *way*, is to define him as the *halaka* which Christians must follow."³³ Also along these lines, Jacobus Schoneveld suggests that in the Gospel, "Jesus—and after his glorification the Holy Spirit (the Paraclete)—provides the Oral Torah. ... The Johannine community sees the issue between itself and other Jews as: Which Oral Torah is the valid one and is to be adhered to? It rejects the Pharisaic Oral Torah in favor of the Oral Torah given by Jesus, saying: 'Lord, to whom shall we go? You have the words of eternal life' (6:8)."³⁴

³¹ Manns, *John and Jamnia*, 34, 45, 48.

³² Manns, *John and Jamnia*, 34.

³³ Manns, *John and Jamnia*, 48. Manns seems to suggest that the Evangelist reacts to the decisions adopted at Jamnia to accept only the *halaka* of the Hillel school (Manns, *John and Jamnia*, 45).

³⁴ Schoneveld, *Tora in the Flesh*, 90.

Second, several scholars take the typology into consideration. For example, Severino Pancaro evaluates that, "The revelation of Jesus replaces the Torah—the new reality is prepared for by the old, but goes so far beyond it that ... [the Evangelist] hesitates to speak of it as a "new Law". Pancaro's major argument is that the Evangelist does not want to present the "work" of Jesus as giving origin to a new Law, and that "The 'Law' is a concept which is too laden with overtones for the Jewish adversaries of ... [the Evangelist] to allow for any such thing (the Law is 'their' Law!)." ³⁵ This scholar evaluates, "The teaching of Jesus is a "new" revelation, not to be found in the Law. As such it supersedes the Law. The Law is subservient to the teaching Jesus brings and not vice versa." ³⁶ Yet Pancaro concludes,

What is the nature of the contrast Moses—Jesus, teaching of Moses—teaching of Jesus? Is it one of opposition? From a certain point of view, yes. ... The New Covenant is superior to the Old, the Gospel is superior to the Law. Jesus is greater than Moses, his revelation more perfect than that Moses gave (that given through Moses). However, there is no disparagement of Moses, he rather is presented as the "type", the forerunner of Christ. ³⁷

Third, several scholars—Boismard ³⁸, Gerhard Kittel, Schoneveld, and others—advocate Jesus as "the New Torah", a "Torah in the Flesh" approach. For example, Schoneveld argues that, "in the prologue of John, *Logos* is to be equated with *Torah*." ³⁹ Kittel writes, "Christ is not just a teacher and transmitter of the Torah. He is Himself the Torah, the new Torah." ⁴⁰

³⁵ Pancaro, *Law*, 542.

³⁶ Pancaro, *Law*, 116.

³⁷ Pancaro, *Law*, 471.

³⁸ Boismard, *Le Prologue de Saint Jean*, 126.

³⁹ Schoneveld, *Tora in the Flesh*, 77.

⁴⁰ Kittel, *λέγω*, 4:135.

1.1.2 The revelation of God as Jesus fulfils the revelation of God at Sinai

In the second view, the revelation of God as Jesus *fulfils* the revelation of God at Sinai:

To begin with, adherents of this approach observe that the notion of fulfilment is generally inherent in the Gospel. Numerous OT quotations⁴¹ in the Gospel emphasise this sense of fulfilment. John the Baptist indicates his position in the history of salvation by a quotation (1:23). Jesus confirms that the Scriptures point to Him (5:39, 46–47). Jesus makes use of quotations to show that His ministry is in agreement with the Scripture (6:45; 7:38; 13:18; 15:25); an action of Jesus reminds the disciples of a word from the Scripture (2:17). Jesus and His opponents use quotations in their disputes on the question concerning who Jesus really is, to support their diverging points of view (6:31; 7:42; 8:17; 10:34; 12:34). The Evangelist adduces quotations to establish that what he tells his audience about Jesus—especially about the end of Jesus' ministry—agrees with the Scriptures and constitutes their fulfilment (12:15, 38, 40; 19:24, 36, 37). Jesus Himself acknowledges the fulfilment (17:12) and longs to fulfil the Scripture (19:28) in His ministry.⁴² The Passover pervades the entirety of the ministry of Jesus. Jesus is presented as the fulfiller of the meaning of the Feasts of Israel—Passover, Tabernacles, and Dedication.⁴³ The Evangelist's pointers to the death of Christ as the fulfilment of Passover are clear and especially significant (2:13; 6:4; 11:55; 19:31–36).⁴⁴ On the basis of this notion of fulfilment evident in particular motifs of the Gospel, some scholars would generalise that the revelation of God as Jesus fulfils the revelation of God at Sinai as well.

⁴¹ Throughout the study, the term "quotation" is used to refer to instances in which the writer uses direct quotation with an explicit citation formula, such as, "as the prophet Isaiah said" (1:23) (Thompson, *Clothed with Christ*, 30).

⁴² So Menken, *Quotations*, 12–13.

⁴³ Beasley-Murray, *John*, lix.

⁴⁴ So Beasley-Murray, *John*, 352; Kysar, *John*, 917, 927.

Moreover, advocates of this approach pay special attention to the role that the Law plays in fulfilling the destiny of Jesus. Manns emphasises that in the controversy with the Jews, the Evangelist returns continually to the fundamental affirmation that the Law leads to Jesus (5:17; 7:21–24). The Jews who condemn Jesus, therefore, violate the Law (7:17; 7:19; 7:24). Even at Jesus' trial, the Law is still present but it is incapable of assuring Jesus' condemnation. On the one hand, the Jews appeal, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God." On the other hand, the Jews not only "are not permitted to put anyone to death" (18:31) but also unable to condemn Jesus according to the Law (8:46). The Jews are incapable of condemning Jesus according to "their" Law. They turn to Pilate and false accusations, and Pilate sentences Jesus to fulfil the Scripture. Thus, the Jews try to accuse Jesus of violating the Law, but Jesus dies because the Law requires His death for a different reason; His death is the fulfilment of the plan of salvation announced in the Law.⁴⁵

1.1.3 The revelation of God as Jesus continues the revelation of God at Sinai

In the third view, the revelation of God as Jesus *continues* the revelation of God at Sinai:

To begin with, allusions to the OT in the Gospel are abundant.⁴⁶ For the Evangelist, the Scriptures are oriented toward Christ. God created the world through the Word. The Word becomes incarnate in Jesus (1:14). God breathed a soul into Adam. Jesus breathes the Spirit upon the Apostles (20:22).⁴⁷ Abraham rejoiced to see the day of Jesus (8:56). Isaac served as a prototype of the sacrificial Lamb. Jesus is depicted as God's Passover Lamb (1:29, 36). Jacob's vision of a ladder with angels ascending and descending prefigured angels ascending and descending upon the Son of Man (1:51).

⁴⁵ Manns, *John and Jamnia*, 36.

⁴⁶ Cf. NA²⁷, 770–806.

The revelation of God as Jesus is profoundly associated with the Exodus, the major event with regard to the revelation of God at Sinai. The serpent lifted up presaged the elevation of Christ (3:14). Manna is a prototype of the bread of life. Water which sprang from the rock heralded the gift of the Spirit (7:39). Miracles of the Exodus foreshadowed the ones that Christ performs. The imagery of the wrath of God was characteristic of theophany⁴⁷ and so is depicted in the Gospel (3:36). The Psalmist⁴⁹ recalls memories of God coming in powerful theophany over the waters to the aid of His people at the Exodus⁵⁰. The Evangelist depicts Jesus walking on the sea and appearing to His disciples with the words Ἐγώ εἰμι (6:16–21); the writer portrays Jesus as the revelation of God coming to His disciples in distress—in the second Exodus.⁵¹ Yahweh first reveals Himself to Moses in a blazing fire.⁵² In the wilderness wanderings, the presence of the Lord with His people is manifested in the pillar of cloud by day and the pillar of fire (i.e. light) by night. It saves the people from their persecutors⁵³ and guides them through the wilderness⁵⁴. Jesus is portrayed as the Light of the world (8:12–20). The celebration in the lighting of the lamps⁵⁵ is also “associated with recollection of the nation’s experience at the Exodus and the hope for a second Exodus.”⁵⁶ Numerous scholars—George R. Beasley-Murray,⁵⁷ Boismard,⁵⁸ John Bowman,⁵⁹ George J. Brooke,⁶⁰ Glasson, Thomas F.

⁴⁷ So Beasley-Murray, *John*, 380–381; Manns, *John and Jamnia*, 39.

⁴⁸ Johannes Fichtner, *ὁργή*, 5:407.

⁴⁹ Psalm 77:16, 19; cf. Job 9:8.

⁵⁰ Exodus 14:19–20, 24–25; 15:1–8.

⁵¹ Beasley-Murray, *John*, 89.

⁵² Exodus 3:2.

⁵³ Exodus 14:19–25.

⁵⁴ Exodus 13:21–22.

⁵⁵ As with the water-drawing ceremony.

⁵⁶ Beasley-Murray, *John*, 127.

⁵⁷ Beasley-Murray, *John*, xl, lii, iv, lix, lxxxii, 14–15.

⁵⁸ Boismard, *Moses or Jesus*, 11–23, 56–57, 59, 66–67.

Glasson,⁶¹ Joachim Jeremias,⁶² Robert Kysar,⁶³ Manns,⁶⁴ J. Louis Martyn,⁶⁵ Wayne A. Meeks,⁶⁶ Motyer,⁶⁷ Nicol,⁶⁸ Pancaro,⁶⁹ Petersen,⁷⁰ Günter Reim,⁷¹ and Gilbert van Belle⁷²—maintain that the Gospel resembles both the book and the theme of Exodus.⁷³

⁵⁹ Bowman, *Samaritan Studies*, 298–308, 310f.

⁶⁰ Brooke, *Law*, 110.

⁶¹ Glasson, *Moses*, 62–64.

⁶² Jeremias, *Μωϋσῆς*, 4:872.

⁶³ Kysar, *John*, 920, 925, 927.

⁶⁴ Manns, *John and Jamnia*, 39.

⁶⁵ Martyn, *History I*; Martyn, *History II*, 125–128.

⁶⁶ Meeks, *The Prophet-King*, 46, 56, 162–164, 290–291, 294.

⁶⁷ Motyer, *John and "the Jews"*, 134, footnote 33, 135–136.

⁶⁸ Nicol, *Semeia*, 48–94.

⁶⁹ Pancaro, *Law*, 137, 492–499, 515, 520.

⁷⁰ Petersen, *John*, 92–95, 155 footnote 27.

⁷¹ Reim, *Hintergrund*, 119–129, 132–140.

⁷² Van Belle, *The Signs Source*, 87–90, 119, 125–127, 156–158, 249, 260, 276, 281, 297–299, 349, 376.

⁷³ Compare Exodus 3:6 and John 1:18; 6:46; Exodus 3:6–10 and John's theme of Jesus being sent by the Father; Exodus 3:12 and John 13:19, 14:29, 8:28; Exodus 3:12 (cf. Deuteronomy 18:21–22) and John 13:19; 14:29; 8:28; Exodus 3:13–16 and John 17:6, 11–12; Exodus 4:1, 2–9, 17 and John 4:48; Exodus 4:10 and John 7:46; Exodus 4:11 and John 9:1–3, 39; Exodus 4:10–16 (compare Deuteronomy 18:18) and John 3:34; 7:16–18; 8:26–27, 31, 47; 12:44–50; 14:24b; 15:10, 15; 17:8, 14, 19–20; Exodus 4:22 (cf. Deuteronomy 6:4; 14:1–2) and John 1:34; 8:41; Exodus 6:15 and John 6:31; Exodus 7:1 and John 5:18; Exodus 12:10, 46 and John 19:36; Exodus 12:22 and John 19:29; Exodus 13:21–22; 14:19–25 and John 8:12; Exodus 16:4–36 and John 6:27–33; Exodus 17:1–6 and John 7:37–38; Exodus 17:8–13 and John

Moreover, Jesus, His disciples, and the Evangelist refer to the Law and the Prophets. Brooke maintains that in chapters 7–10 of the Gospel there are allusions to the Commandments: Sabbath (7:23; cf. 5:18); honour father (8:49; cf. 5:23); murder (7:19, 8:40, 44; cf. 5:18); adultery (8:41); theft (10:1, 8, 10); false witness (8:14⁷⁴); coveting (8:44).⁷⁵ This scholar reasons that, "The appealing use of the decalogue ... might have been sufficient to convert some, once they had admitted that Jesus and his followers had neither broken nor abrogated the law"⁷⁶. Manns observes that even though Jesus distances Himself from the Jews by speaking in terms of "your Law" (8:17; 10:34), "their Law" (15:25), and "your fathers" (6:49),

19:17–18; Exodus 19:3, 20, 24; 24:1, 9, 12, 13, 15, 18; 32:30; 34:2; 4 (ἀναβαίνω, cf. Exodus 9:12; 34:3) 19:10, 14, 21, 24, 25; 32:1, 7, 15; 34:29 (καταβαίνω, cf. Exodus 19:11, 18, 20; 20:22; 34:5; cf. also Exodus 24:16; 33:9 LXX) and John 3:13, 6:38, 42, 62; Exodus 19:5 and John 1:11; Exodus 19:10 and John 11:55; Exodus 19:9; 37:11 and John 9:29; Exodus 19:16–25 (cf. Deuteronomy 4:11–12, 33) and John 5:37; Exodus 20:15 (cf. Deuteronomy 5:9) and John 9:2; Exodus 20:19 (cf. Deuteronomy 18:16) and John 5:37–38 (cf. Deuteronomy 18:19); Exodus 28:41 and John 17:19; Exodus 32:11–14, 30–35 (cf. Numbers 21:7 LXX) and John 5:45; Exodus 32:30–32 and John 5:45; Exodus 33:11 and John 9:28–29; 15:14; Exodus 33:13 and John 14:21; Exodus 33–34:6 and John 1:14–18; Numbers 16:28 and John 8:28–29; 14:10, 7:16b–17; Numbers 21:9 and 3:14–15; 8:28; 12:32, 34; Deuteronomy 1:29, 31 and John 13:1; 14:1ff.; Deuteronomy 13:1–6 LXX and John 5:18; 7:12, 47; 10:33; 19:7; Deuteronomy 18:15 and John 1:21, 45; 5:46; 6:14; 7:40, 52, cf. 1:21; Deuteronomy 18:18–19 and John 12:48–50; 9:26ff.; 17:8; 5:30–47; 7:16–18; 17:7–8; Farewell of Moses and Prayer of Jesus (John 13–17); miracles depicted in Exodus and in the Gospel; the theme of Passover in Exodus and in the Gospel (John 1:29, 36; chapter 6; 2:13; 6:4; 11:55; 1:29, 36; chapter 6; 19:31–36); the theme of tabernacles and John 7.

⁷⁴ Motyer here adds also 8:44 (Motyer, *John and "the Jews"*, 130).

⁷⁵ Brooke, *The Law*, 105, 107–108.

⁷⁶ Brooke, *The Law*, 112.

still the bonds between Jesus, the Synagogue and the Temple are being stressed (6:59; 18:20).⁷⁷

Furthermore, numerous approaches affirm continuity in revelations of God at Sinai and in Jesus while implying that a) the revelations belong to different dimensions, or b) the former one serves as the prototype for the latter, or c) the latter revelation incorporates the former, or d) the concept of Law in the Gospel is altogether peculiar.

First, some of the scholars envision continuity between revelations of God at Sinai and in Jesus that implies a *contrast* between the revelations. For example, Richard J. Bauckham explains, "Moses could only *hear* God's word proclaiming *that* God is full of grace and truth. He could not see God's glory. But in the Word made flesh, God's glory was *seen* in human form, and grace and truth (according to John 1:17) happened or came about (*egeneto*)"⁷⁸.

Second, several scholars argue the case for a continuity between revelations of God at Sinai and in Jesus that assumes a *comparison* (such as lesser/greater, limited/full, etc.) between the revelations. Beasley-Murray believes Jesus is depicted as "the One who fulfils the hope of a second Exodus by carrying out the function of God's passover Lamb, so achieving a *universal* redemption for the world."⁷⁹ This scholar concludes, "The concept of Jesus as the new (or rather, greater than) Moses, bringing about a second Exodus for *life in the kingdom of God* is a major theme of the Evangelist's"⁸⁰. Martyn argues that the feeding sign goes far *beyond* a mere repetition of Moses and the manna.⁸¹ Petersen stresses the notion of obtaining *eternal* life in Jesus' appeals (4:13–14; 6:27).⁸² Motyer perceives *freedom* (8:31–38) from the

⁷⁷ Manns, *John and Jamnia*, 30, also footnote 3.

⁷⁸ Bauckham, *God Crucified*, 74; emphasis on "hear" and "seen" added.

⁷⁹ Beasley-Murray, *John*, lii; emphasis added.

⁸⁰ Beasley-Murray, *John*, 223; emphasis added.

⁸¹ Martyn, *History II*, 125–128.

⁸² Petersen, *Characterization*, 103.

slavery⁸³ of *sin* (8:12, 31–38) and *death* (11:42–42) as the advantage gained in Jesus.⁸⁴

Nahum M. Sarna advocates that it is going beyond just the covenant with the nation of Israel consummated by the theophany at Sinai that constitutes the continuity and development in the revelations (10:16).⁸⁵

Third, some of the scholars argue for continuity between revelations of God at Sinai and in Jesus through a *peculiar concept of the Law*. On the one hand, Pancaro holds that the Gospel, “presents a view of the Law which is neither contradictory nor inconsistent”⁸⁶. There are two different understandings of the Law—that of the Synagogue and that of the Church. The Law, as interpreted by the Synagogue, is opposed to Jesus.⁸⁷ The Law, as perceived by the Church, should lead to the recognition of Jesus and is violated by those who condemn Jesus.⁸⁸ Jesus is not opposed to the Law and does not deny the divine authority of the Law but claims that His authority is “equally divine” and that it stands “above the authority of the Law”⁸⁹. What is attacked and condemned by the Evangelist, concludes Pancaro, is “a false understanding of the Law which would oppose the Law and Jesus: observance of the Law and faith in Jesus.”⁹⁰

⁸³ The motif “the Lord, who brought you out of the house of bondage (slavery) with a mighty hand” appears (with variations) nine times in Exodus and Deuteronomy, including twice in the “false prophet” passage (Deuteronomy 13:5, 10; see also Deuteronomy 13:6 “That prophet or dreamer must be put to death, because he preached rebellion against the LORD Your God, who brought you out of Egypt and redeemed you from the house of slavery”) (Motyer, *John and the Jews*, 136 footnote 42).

⁸⁴ Motyer, *John and the Jews*, 136–137, 169–170.

⁸⁵ Sarna, *Exodus*, passim.

⁸⁶ Pancaro, *Law*, 2.

⁸⁷ Pancaro, *Law*, 523.

⁸⁸ Pancaro, *Law*, 508.

⁸⁹ Pancaro, *Law*, 492.

⁹⁰ Pancaro, *Law*, 527.

The Evangelist avoids speaking of Jesus abrogating or not keeping the Law—because νόμος for the Evangelist has this double meaning. By saying “your Law” or the “Law of the Jews” the writer means to dissociate Christians from the attitude, meaning, and value that normative Judaism continues to give it. The Law retains its Christian meaning and value as a prophetic and pedagogical tool to prepare the people to accept the Revealer of God. The Law is impotent to condemn Jesus but was given by God to find its fulfilment in the death of Jesus which comes about as a result of the Father’s will, not because Jesus is proven guilty. For this reason, the Evangelist considers the Law “neither with hostility nor with detachment.”⁹¹ According to Pancaro, the Evangelist does not mention the question of the relationship of faith in Christ and the observance of the Law because the Evangelist’s community “is formed by Jewish-Christians who observe the Law, but who differ from their Jewish brethren because of the faith they have in Jesus as the Christ, the Son of God and, consequently, in the attitude they assume towards the Law. While they follow it, they do not agree that their relationship to God is determined by their relationship to the Law, that God has revealed himself and his will exclusively in the Law.”⁹² They claim that a Jew, however faithful to the Law of Moses, cannot be saved unless he believes in Jesus as the Christ and becomes a member of the community he formed, which has a ‘law’ of its own: that of brotherly love and faithfulness to the ‘word’ received from Jesus.”⁹³ On the other hand, Manns argues that by playing on the double meaning of a word, the Evangelist gives a different meaning to the term Law, depending on whether it is a question of the synagogue or the Johannine community. For the Johannine community, the Law is not the *oral* Law but it is doing the will of the Father, it is keeping the Word, doing good works. For the Jews, the Law is, first of all, the *written* Law, a legal norm which they use and interpret against Jesus;⁹⁴ but it is also, the *oral* Law. Manns evaluates that in the Gospel the term γραφή refers to the Scripture as a common inheritance of Jews who have believed in

⁹¹ Pancaro, *Law*, 520; see also 137, 492–499.

⁹² Cf. Pancaro, *Law*, 51.

⁹³ Pancaro, *Law*, 530.

⁹⁴ Manns, *John and Jamnia*, 36.

Christ; the term νόμος designates either the Bible (10:34; 15:25; 12:35), or the criminal legislation of the Jews (7:51; 8:17; 18:31; 19:7), or the law as a distinctive sign of the Jews (1:17; 7:19; 7:49) and concludes that, "This vocabulary distinction reminds the Johannine community of its Jewish roots and, at the same time, expresses the rejection of *oral law* by the Christians."⁹⁵

1.1.4 The revelation of God as Jesus complexly related to the revelation of God at Sinai

The complexity of the relationship between the revelation of God at Sinai and in Jesus as depicted in the Gospel has caused scholars to allow a degree of fusion of concepts of fulfilment, replacement and continuity between the revelations:

Petersen creatively envisions, "the *contrast* in 1:17 between the Law that came through Moses and the Grace and Truth that came through Jesus"⁹⁶. He contends that "the assertions made about Jesus in ... [1:17–18 are] ... to *qualify* the traditional value of the Law ... the Law [is to] be *evaluated* from the perspective of what came through Jesus, rather than have what came through Jesus be evaluated from the perspective of the Law"⁹⁷. This scholar speaks of the Evangelist "making both Moses and the Law *witnesses* on Jesus' behalf"⁹⁸. Petersen points to

⁹⁵ Manns, *John and Jamnia*, 34, emphasis added. Manns adds, "one is tempted to say that *graphê* is the written law."

⁹⁶ Petersen, *Characterization*, 111, so also 21, 97–99, 121; emphasis added.

⁹⁷ Petersen, *Characterization*, 98–99.

⁹⁸ Petersen, *Characterization*, 105–108; emphasis added.

"Jesus' *revision* of the interpretation of the Law"⁹⁹ and asserts that, "Jesus is ... *superior* to the Law because as the incarnate Word he has *displaced* it"¹⁰⁰.

Andrew T. Lincoln blends an even greater number of concepts.¹⁰¹ The opposition employs essentially wrong criteria for judging¹⁰². Instead of judging "with righteous judgment" they judge "according to appearance" (7:24), and "according to the flesh" (8:15). Therefore, "Jesus' witness is now the criterion of true judgment, and this requires a totally *new assessment* of the law."¹⁰³ Lincoln believes that "this perspective is apparent from the start. In the prologue, not only are the grace and truth previously associated with the glory of Yahweh in the covenant with Moses (cf. Exod 34:6) now associated with the glory of the incarnate *Logos* (1:14), but the prologue also makes an explicit contrast: 'The law indeed was given through Moses, grace and truth came through Jesus Christ' (1:17). This is not a denial that, before the coming of the *Logos*, *the law was previously an expression of Yahweh's grace and truth*. It is, rather, an assertion by the community, which has seen the fullness of grace and truth in the *Logos's*¹⁰⁴ glory, that *these qualities are not now to be found in the law*."¹⁰⁵ According to this scholar the way of knowing God through Jesus, the only God (1:18), becomes the criterion by which the previous way through the Law is to be judged, and not vice versa. This theme is developed

⁹⁹ Petersen, *Characterization*, 121; emphasis added.

¹⁰⁰ Petersen, *Characterization*, 122; emphasis added. Perhaps the options have become blended partly because Petersen summarises findings of Jeremias, *Μωϋσῆς*; Glasson, *Moses*; and Meeks, *The Prophet-King*. As Petersen acknowledges, "I do not think that I have found any Moses material in John that these critics have not observed." (Petersen, *Characterization*, 155, footnote 15).

¹⁰¹ Lincoln, *Truth*, 231–242.

¹⁰² Lincoln, *Truth*, 231.

¹⁰³ Lincoln, *Truth*, 232; emphasis is added.

¹⁰⁴ Sic.

¹⁰⁵ Lincoln, *Truth*, 232; emphasis is added. Cf. Pancaro, *Law*, 537–540.

through, "the depiction of what were previously symbols of the law, such as water, bread, and light as having their true *realization* in Jesus; of the festivals prescribed in the law as having their significance *fulfilled* in Jesus; of the terminology associated with obeying the law as now being *appropriate* for use in connection with believing in Jesus." Lincoln exemplifies, "... the water jars employed for purification under the law are not filled with the wine that represents the life and joy of the *new order*. ... the temple, whose regulations were based on the law, is to be *replaced* as the locus of God's presence by the body of the risen Jesus."¹⁰⁶ Lincoln further evaluates, "If, in the overall pattern of thought, the Mosaic law leads to the sentence of death on Jesus and yet the overall judgment in the lawsuit is a vindication of the one who was sentenced to death, then this positive verdict is also a *negative verdict on the law*."¹⁰⁷ This scholar then states that Jesus is "an *exception* to the law", "*not a subject* to the law but instead *fulfills* all that the law previously stood for."¹⁰⁸ "The law, then, is to be judged in the light of Jesus and his mission and not the other way around. Both of the previously mentioned strategies—exploiting aspects of the law itself and seeing Jesus as an exception—are compatible from this perspective. Once Jesus' unique identity is accepted by faith, then various parts of the law can be seen to be fulfilled by him, but his unique identity also means that he fulfills the law by *transcending* it."¹⁰⁹

1.2 Views of relationships between the revelations of God at Sinai and in Jesus from the perspective of John 1:14–18

The Prologue is mostly perceived as an overture to the Gospel. John 1:14–18 is widely recognised as the crux of the Prologue. To set the scene for the discussion of the issues related to 1:14–18, we will 1) discuss the range of meanings of terms *δόξα*, *χάρις*, *ἀλήθεια*, and *νόμος* utilised in 1:14–18, 2) contour the frame of reference for 1:14–18, and 3) examine 1:14–18

¹⁰⁶ Lincoln, *Truth*, 232–233 based on Pancaro, *Law*, 368–487.

¹⁰⁷ Lincoln, *Truth*, 232–233; emphasis added.

¹⁰⁸ Lincoln, *Truth*, 234–235.

¹⁰⁹ Lincoln, *Truth*, 235.

verse by verse.¹¹⁰ In doing this, we will set out the disputed points of interpretations as given by scholars.

1.2.1 *John 1:14–18: the range of meanings of terms δόξα, χάρις, ἀλήθεια, and νόμος*

The broad range of meanings of terms δόξα, χάρις, ἀλήθεια, and νόμος utilised in 1:14–18 complicates the interpretation of the passage. At this point we will simply list the full scope of possible meanings of these terms with a view to eventually eliminate those connotations which are impossible for 1:14–18.

Various lexica and dictionaries¹¹¹ list four to six different connotations for δόξα, generally as follows¹¹²: 1) as a manifestation of light, “radiance, brightness, splendor”; 2) as a manifestation of God’s excellent power, “glory, majesty”; 3) as an excellent reputation, “honour, glory, praise”; 4) as a state characterised by honour, power, and remarkable appearance, “glory, splendor”; 5) as a person created in the image of God, “reflection, glory”; 6) as angelic powers around God, “angelic beings, majesties, dignities.”

Various lexica and dictionaries¹¹³ list four to six different connotations for χάρις as follows¹¹⁴: 1) as a quality that adds delight or pleasure, “graciousness, attractiveness, charm”;

¹¹⁰ Due to limitations on the volume of this study we will only consider aspects relevant to the study. In this examination we utilise the following studies: J. H. Barkhuizen, *John 1:17*; Christian Blumenthal, “Χάρις ἀντὶ χάριτος”; Donald A. Carson, *John*, 131; De la Potterie, “χάρις”; Edwards, “χάριν ἀντὶ χάριτος”; J. S. King, *Prologue*.

¹¹¹ See *ANLEX GNTDICT*, 01464; Kittel, “δόξα”; Louw and Nida, *Lexicon*, 01751; *UBSDICT*, 01657.

¹¹² Here, following the *ANLEX GNTDICT*, 01464 categories.

¹¹³ See *ANLEX GNTDICT*, 05609; Louw and Nida, *Lexicon*, 06874; *UBSDICT*.

¹¹⁴ Here, following the *ANLEX GNTDICT*, 05609 categories.

2) as a favourable attitude (a) of what is felt toward another, "good will, favor"; (b) as a religious term for God's attitude toward human beings, "kindness, grace, favor, helpfulness"; 3) (a) as exceptional effects produced by God's favour, "ability, power, enablement"; (b) as practical proofs of good will from one person to another, "kind deed, benefit, favor", "collection" for the poor, "generous gift"; 4) as an experience or state resulting from God's favour, "state of grace, favored position"; 5) as a verbal thank-offering to God, "gratitude, thanks"; 6) as contained in formulas that express greetings or farewell in letters, "good will, favor, blessing."

Various lexica and dictionaries¹¹⁵ list four to six different connotations to ἀλήθεια generally as follows:¹¹⁶ 1) as what has certainty and validity, "truth"; 2) as the real state of affairs, especially as divinely disclosed "truth"; 3) as the concept of the Gospel message as being absolute truth, "truth"; 4) as true to fact statements, "truth, fact"; 5) as what is characterised by love of truth, "truthfulness, uprightness, fidelity"; 6) as reality as opposite to pretence or mere appearance, "truth, sincerity".

The meaning of the term νόμος in the phrase ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (1:17) is debated; suggestions are "a distinctive sign of the Jews"¹¹⁷, "Torah in its comprehensive sense, as the authoritative basis of the whole religious life and thoughts of the Jewish people"¹¹⁸, "the body of teaching revealed to Moses which constitutes the foundation of the whole social-religious life and thought of Israel,"¹¹⁹ etc. Scholars also discuss the difference between the Johannine and Pauline usage of the term. Paul uses the word νόμος to designate: 1) the Decalogue and the Mosaic Law in the "strict"

¹¹⁵ See *ANLEX GNTDICT*, 00233; Bultmann, "ἀλήθεια": Louw and Nida, *Lexicon*, 00238; *UBSDICT*.

¹¹⁶ Here, following the *ANLEX GNTDICT*, 00233 categories.

¹¹⁷ Manns, *John and Jamnia*, 34.

¹¹⁸ Dodd, *John*, 77; so also Pancaro, *Law*, 517.

¹¹⁹ Pancaro, *Law*, 515.

sense—as a body of legislation; 2) the Pentateuch; 3) the OT as a whole. In this respect, Pauline usage corresponds to the usage of the word תּוֹרָה in the consecrated Jewish sense. However, Paul also uses νόμος in an “extended” or “improper” sense (from a Jewish point of view) and speaks of “the law of sin and of death”, “the law of the Spirit of life in Christ Jesus”, “the law of sin and of death”, “the law of Christ”, etc. In such cases, νόμος takes on the meaning it has in the Greek tradition. Johannine scholars argue that in the Gospel, νόμος never “strays away from the Jewish into the Greek field of meaning”. The Evangelist uses νόμος only in the consecrated Jewish sense covered by תּוֹרָה.¹²⁰

1.2.2 John 1:14–18: the frame of reference

During the first half of the 20th century Rudolf Bultmann,¹²¹ Dodd,¹²² Ernest F. Scott,¹²³ Robert H. Strachan,¹²⁴ and other scholars sought to interpret the Gospel mainly against a Hellenistic background. In the second half of the 20th century scholars have increasingly recognised the Jewishness of the Gospel.¹²⁵ The Gospel has been studied from such Jewish perspectives as the temple/synagogal liturgy,¹²⁶ rabbinic exegesis/patterns of thoughts,¹²⁷ the

¹²⁰ See Dodd, *John*, 76; Pancaro, *Law*, 514.

¹²¹ Bultmann, *John*.

¹²² Dodd, *John*. Dodd particularly links the Gospel with the Hermetic Corpus and Philo. Dodd already mentions, though, that χάρις καὶ ἀλήθεια, “corresponds with the Old Testament expression וְאֵחָד וְאֵחָד” without a particular reference to Exodus 34:6 (Dodd, *John*, 175)

¹²³ Scott, *John*.

¹²⁴ Strachan, *John*.

¹²⁵ Beasley-Murray, *John*; Boismard, *Moses or Jesus*; Edwards, “χάριν ἀντὶ χάριτος.”

¹²⁶ Aileen Guilding, *John*.

¹²⁷ Peder Borgen, *Jewish Exegetical Traditions*; Evans, *Word and Glory*; Le Déaut, *Targums*, 265–283; Motyer, *John and “the Jews,”* especially 44; Thyen, *Heil*, 174.

Torah,¹²⁸ the Prophets,¹²⁹ and Wisdom traditions.¹³⁰ The matter of the OT quotations in the Gospel has been widely discussed.¹³¹ Associations of characters of the Gospel with their counterparts and prototypes of the OT—Moses,¹³² David,¹³³ and others—have been investigated as well.

Scholars have particularly stressed the attention the Gospel pays to the matter of the Law and the glory of God. The place where the glory of the Lord dwelt and where the people went to obtain expiation for their sins no longer exists.¹³⁴ The Law without the Temple has become the centre of Jewish religious life. It is therefore urgent to interpret the Law given during the Exodus.¹³⁵ Therefore, scholars reason that the Gospel pays much attention to the matter of the Law. The theme of the glory of God dwelling among the people of Israel, in and upon the Tabernacle, is one of the most prominent themes of Exodus. Hence, researchers argue that already the language of 1:14 concerning the Logos being among the people (ἐσκήνωσεν ἐν ἡμῖν) echoes¹³⁶ the dwelling of the glory of the Lord among the people of God in the wilderness.¹³⁷

¹²⁸ Beasley-Murray, *John*; Boismard, *Moses or Jesus*.

¹²⁹ Lincoln, *Truth*.

¹³⁰ Ben Witherington III, *John's Wisdom*.

¹³¹ See Menken, *Quotations*.

¹³² Meeks, *The Prophet-King*; Boismard, *Moses or Jesus*.

¹³³ Margaret Daly-Denton, *David*.

¹³⁴ Most scholars assume that the Gospel is written after destruction of the temple in 70 C.E.

John A. T. Robinson, however, argues that the theology of the Gospel, particularly the pre-existent christology as developed by the Prologue, is old, since Paul and the letter to the Hebrews knew of it already (Robinson, *Redating*, 254–311).

¹³⁵ Manns, *John and Jamnia*, 51; Pancaro, *Law*, 2, 492, 508, 523, 527.

¹³⁶ Throughout the study, the term "echo" is employed to refer to cases where the influence of a text or tradition upon the writer seems evident, but where it remains uncertain whether the writer

Scholars have intensely debated the matter of the frame of reference for John 1:14–18. The relationships between John 1:14–18 and Exodus 32–34 are often considered to be the key to the revelations of God at Sinai and in Jesus. Exodus 33–34:6 depicts the revelation of God at Sinai. Moses requests to see God's glory (Exodus 33:18). The Lord does not allow Moses to see God's face and explains that, "no man can see Me and live" (Exodus 33:20). The Lord promises to place Moses in the cleft of the rock, cover him with His hand, pass by and then take the hand away, so that Moses could see God's back (Exodus 33:22, 23). Then the Lord descends, passes in front of Moses, and proclaims, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth..." (Exodus 34:6).

A relationship between John 1:14–18 and Exodus 33–34:6 was first proposed by Brooke F. Westcott in 1887.¹³⁸ In 1953, the idea was further developed by Boismard, who focused specifically on the connection between John 1:14 and Exodus 34:6.¹³⁹ In 1985 Gérard Rochais claimed that the idea of a connection between John 1:14 and Exodus 34:6, "has since then become well known and, it seems, commonly accepted."¹⁴⁰

was conscious of the influence at the time of writing or dictating (Thompson, *Clothed with Christ*, 30).

¹³⁷ The Evangelist repeatedly uses the terminology of the "wilderness" (1:23; 3:14; 6:31; 6:49; 11:54).

¹³⁸ Westcott writes that the "[πλήρης χάριτος καὶ ἀληθείας] combination recalls the description of Jehovah, Exod. xxxiv. 6 (Ps. xxv. 10); and is not infrequent in the Old Testament; Gen. xxiv. 27, 49, xxxii. 10; Ps. xl. 10, 11, lxi 7 (תָּמִיד וְאֱמֶת)." (Westcott, *John*, 24). Westcott's commentary was apparently written mostly between 1883 and 1887 but published posthumously in 1908.

¹³⁹ Boismard, *Le Prologue de Saint Jean*, 69f.

¹⁴⁰ Rochais, *La formation du Prologue*, 32.

Scholars distinguish five important points of convergence between John 1:14–18 and Exodus 33–34:6.¹⁴¹

1. The general contrast between Moses and Jesus presupposes the giving of the Law at Sinai, "For the Law was given through Moses; grace and truth were realized through Jesus Christ" (John 1:17).¹⁴²

¹⁴¹ As listed in Evans, *Word and Glory*, 80–81. Several scholars deviate from this paradigm. Leon Morris sees the parallelism as follows, "...Moses used to take the tent and pitch it outside the camp. ...Whenever Moses entered the tent, the pillar of cloud would descend..." (Exodus 33:7, 9) = "... the Word became flesh, and dwelt [tabernacled] among us" (1:14); "... all the people saw the pillar of cloud ..." (Exodus 33:10) = "... we saw His glory" (1:14); "... the LORD used to speak to Moses face to face ..." (Exodus 33:11) = "the law was given through Moses" (1:17); [The LORD said to Moses] "... "You cannot see My face, ..." (Exodus 33:20) = "No one has ever seen God" (1:18); [The LORD says to Moses] ... "you shall see My back, but My face shall not be seen" (Exodus 33:23) = "the only Son, who is in the bosom of the Father, He has made Him known." (1:18) (Morris, *John*, 103 footnote 87; cf. also Henry Mowley, *John*, 135–137).

¹⁴² Of course, there are exceptions. Walter Brueggemann and Daly-Denton envision David in the phrase ἡ χάρις καὶ ἡ ἀλήθεια (behind which, in their opinion, stands the Hebrew *חסד ואמת*). Daly-Denton argues from the Jewish tendency to draw comparisons between Moses and David: "If Jesus was to replace Moses, he would do so as 'David.'" In light of this, "it seems quite possible that a contrast between Moses and David may lie behind Jn 1:17." Following Brueggemann, Daly-Denton writes that, "if we refer to the Hebrew behind the Greek ἡ χάρις καὶ ἡ ἀλήθεια, we find a formula which sounds very Davidic and is present in 2 Sam 7:14–16 concerning David—*חסד ואמת*." (Daly-Denton, *David*, 101–102; Brueggemann, *David's Truth*, 115). It should be noted that Brueggemann does not actually mention 1:17 but only 1:14 in that regard, and further claims that "It is grace and truth (*hesed we'emeth; charitos kai alētheia*) that

2. Moses' request of "show me Your glory!" (Exodus 33:18; cf. 40:31) is presupposed by the Prologue's declaration, "and we saw His glory" (John 1:14).
3. The Prologue's statement "No one has seen God at any time" (John 1:18) echoes God's response to Moses, "You cannot see My face, for no man can see Me and live!" (Exodus 33:20; cf. Exodus 33:23).
4. The Prologue's assertion that the unique God (or Son) existed "in the bosom of the Father" (John 1:18) contrasts with Moses' fleeting glimpse of God's "back" (Exodus 33:23).
5. The Prologue's "full of grace and truth" (John 1:14) echoed in John 1:17, is likely an allusion to Exodus 34:6: "abounding in lovingkindness and truth," though according to the Hebrew (רַב־חֶסֶד וְאֱמֶת), not the LXX (πολύελεος καὶ ἀληθινός).¹⁴³

Scholars who envision a relationship between John 1:14, 17 and Exodus 34:6¹⁴⁴ differ in their interpretation of its meaning. Bauckham explains that, "Moses could only hear God's

causes David to pour out water in solidarity (2 Samuel 23:14–17; 1 Chron. 11:15–19). It is grace and truth that leads David to recognize that all gifts are given back to the real giver of all (1 Chron. 29:14)." Notice, though, that 2 Samuel 7:14–16 does not actually employ the noun אֱמֶת but the verb אָמַן. Moreover, in the context of 2 Samuel 7:14–16 the verb אָמַן does not represent a personal quality, but rather it vaguely (if at all) relates to David as a person, and scarcely (not at all?) corresponds with God's quality of חֶסֶד (2 Samuel 7:14–16).

¹⁴³ Carson and Mowley suggest καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὗρηκα χάριν παρὰ σοί (Exodus 33:16) behind πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια. See Carson, *John*, 130–131; Mowley, *John*, 135–137.

¹⁴⁴ Barrett, *John*, 167; Bauckham, *God Crucified*, 74; Boismard, *Moses or Jesus*, 96; Peder Borgen, *Bread from Heaven*, 150–151; Beasley-Murray, *John*, 13; Brown, *John (i–xii)*, 14; F. F. Bruce, *John*, 41–42; Bultmann, *ἀλήθεια*, footnote 37 (Bultmann cautiously claims: "I think it

word proclaiming *that* God is full of grace and truth. He could not see God's glory. But in the Word made flesh, God's glory was seen in human form, and grace and truth (according to John 1:17) happened or came about (*egeneto*).¹⁴⁵ Beasley-Murray comments, "χάρις καὶ ἀλήθεια, 'grace and truth,' = the common *חסד ואמת* (*hesed we'emet*) frequently rendered in the Septuagint ... to describe the covenant mercy of God (cf. Exod 34:6). This 'gracious constancy' of God is manifest in its fullness in the Logos-Son."¹⁴⁶ Boismard contemplates that *חסד ואמת* of Exodus 34:6, "is found again in the phrase πλήρης χάριτος καὶ ἀληθείας which, in John 1:14, characterizes the incarnate Logos, or the Only-Begotten."¹⁴⁷ Hanson argues that "grace and truth" of John 1:14 is a reflection of God's essential nature as described in Exodus 34:6.¹⁴⁸ Lester J. Kuyper believes that the phrase πλήρης χάριτος καὶ ἀληθείας is employed to attest the full deity of Jesus.¹⁴⁹ Pancaro observes, "in Jn 1,14.17 ... [the Evangelist] predicates χάρις καὶ ἀλήθεια—which correspond to *חסד ואמת*—of Jesus ... In the OT ... it is God who is full of

possible that in 1:14 there is a play on the *חסד ואמת* of Ex. 34:6, but this is not very likely"); Carter, *Prologue*, 40, 46, 54, footnote 45; Dodd, *John*, 175; Dumbrell, *Grace and Truth*, 115 (as an option); Evans, *Word and Glory*, 81; Glasson, *Moses*, 97 (as an option); Hanson, *Grace and Truth*, 5–6; Hanson, *John 1:14–18 and Exodus 34*; Hanson, *The Prophetic Gospel*, 6. In the latter study Hanson also suggests that Psalm 85:7–10 is "a secondary scriptural source for this passage [1:14–18]"; Hooker, *Prologue*, 53 (referring to Boismard with approval), 136–140; Lincoln, *Truth*, 232, Lindars, *John*, 95; Kuyper, *Grace and Truth*, 3; NAB, 1:14 footnote 1; NA²⁷ (by proving a reference to Exodus 34:6 in the margin at 1:14); Meeks, *The Prophet-King*, 288, footnote 2; Pancaro, *Law*, 93, footnote 75; Reim, *Hintergrund*, 140; Sanders and Mastin, *John*, 82; Sakenfeld, *Loyalty*, 134; Schoneveld, *Tora in the Flesh*, 83; Michael Theobald, *Die Fleischwerdung des Logos*, 255; Turner, *The Style of John*, 68.

¹⁴⁵ Bauckham, *God Crucified*, 74.

¹⁴⁶ Beasley-Murray, *John*, 14; cf. also Sakenfeld, *Loyalty*, 134.

¹⁴⁷ Boismard, *Moses or Jesus*, 96.

¹⁴⁸ Hanson, *Grace and Truth*, 5–6, 21.

¹⁴⁹ Kuyper, *Grace and Truth*, 14.

חסד ואמת ... [the Evangelist] would be affirming that Jesus is full of חסד ואמת ... like God himself ...¹⁵⁰ Schoneveld concludes that, "The glory of the Torah was seen when the Torah emerged as flesh, as a human person in Jesus Christ. Through him emerged the grace-and-truth which is inherent in the Torah; as Psalm 25 says, all the paths of the Lord (on which He leads people through His Torah) are 'grace and truth.'"¹⁵¹ Ralph L. Smith reasons that, "Jesus is the fulfillment of God's covenant promise to Abraham and Jacob."¹⁵²

Several researchers, though, argue that πλήρης χάριτος καὶ ἀληθείας does not allude to רַב־חֶסֶד וְאֱמֶת. Elizabeth Harris observes that the "actual combination of ἡ χάρις καὶ ἡ ἀλήθεια nowhere occurs in the LXX or in any biblical references in Philo, so that Greek readers would be unlikely to recognize it as a Semitic expression even if they were familiar with the OT in Greek."¹⁵³ For Bultmann,

... it [is] possible that in 1:14 there is a play on the חֶסֶד וְאֱמֶת of Ex. 34:6, but this is not very likely, for we must remember
1. that the LXX rendering is πολυέλεος καὶ ἀληθινός, and
2. that ... [the Evangelist] does not bring out the idea of faithfulness which אמת has in this verse.¹⁵⁴

These scholars interpret πλήρης χάριτος καὶ ἀληθείας against a background—Gnostic, Hellenistic, Platonic, Pauline—that is other than the one of Exodus.

¹⁵⁰ Pancaro, *Law*, 93.

¹⁵¹ Schoneveld, *Tora in the Flesh*, 83.

¹⁵² Smith, *Micah-Malachi*, 59.

¹⁵³ Harris, *Prologue and Gospel*, 66; similarly De la Potterie, "χάρις," 258; cf. also Theobald, *Die Fleischwerdung des Logos*, 254.

¹⁵⁴ Bultmann, *ἀλήθεια*, footnote 37. On the second point he elsewhere says that, "it is not possible to take ἀλήθεια of 1.14 in the sense of 'faithfulness' as in the LXX (for חֶסֶד)... [Exodus 34:6]..." (Bultmann, *John*, 74 footnote 2). On the second point Hodges agrees with Bultmann (Hodges, *Grace after Grace*, 38).

1.2.3 John 1:14–18: approaches to interpretation

1.2.3.1 John 1:14

A number of major issues relate to the interpretation of Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας (1:14). First, scholars are sharply divided into two groups over the meaning of πλήρης χάριτος καὶ ἀληθείας. Some assert that the phrase χάριτος καὶ ἀληθείας denotes subjective qualities of God (in this case it is often suggested that πλήρης χάριτος καὶ ἀληθείας alludes to either מְלֵאךְ דְּחַסְדִּין or πολυέλεος καὶ ἀληθινός¹⁵⁵ of Exodus 34:6¹⁵⁶ MT/LXX). Others maintain that χάρις stands for an object ("gift") and ἀλήθεια denotes either the Platonic, Hellenistic, or Gnostic "divine truth", "the truth in itself, substantially"¹⁵⁷ or the Jewish-Christian "revelation brought by Christ"¹⁵⁸. Second, scholars intensely debate whether the phrase χάριτος καὶ ἀληθείας denotes one attribute ("true grace", "gracious truth", "gift of truth", etc.) or two ("grace and truth"). Third, the meaning of τὴν δόξαν αὐτοῦ, δόξαν ὡς is widely discussed, with suggestions for δόξα ranging anywhere from "luminosity" to "character".

1.2.3.2 John 1:15

No agreement has yet been reached regarding the interpretation of Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν (1:15). Scholars disagree even on the context of the phrase. Some argue that 1:15

¹⁵⁵ The symbol "/" may stand for "translated in LXX/OG" (for example, ἡ/χάρις means "ἡ translated to χάρις in LXX/OG").

¹⁵⁶ Carson and Mowley envision καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὑρηκα χάριν παρὰ σοί (Exodus 33:16) behind (ἡ) χάρις καὶ (ἡ) ἀλήθεια (Carson, *John*, 130–131; Mowley, *John*, 135–137).

¹⁵⁷ Bultmann, *John*, 74, footnote 2; Harris, *Prologue and Gospel*, 50–51.

¹⁵⁸ De la Potterie, "χάρις," 258; Panimolle, *La grazia della Verità*, 314.

opens a new section of the Gospel—the witness of John the Baptist.¹⁵⁹ A vast majority maintains that 1:16 is an insertion into the Prologue (defined anywhere within the limits of 1:1–18). Most scholars of the latter group effectively skip over 1:15. A typical comment is as follows: “The saying [John 1:16] relates immediately to v 14 (v 15 is parenthetic).”¹⁶⁰ The saying is commonly interpreted from the standpoint of an alleged polemic against the disciples of John the Baptist who were supposedly challenging Christianity in the Evangelist’s time.

1.2.3.3 John 1:16

Regarding the matter of interpreting ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος (1:16) Ignace de la Potterie concludes, “Nous voilà donc en pleine confusion.”¹⁶¹ To begin with, interpretation of χάριν ἀντὶ χάριτος is highly complicated by the lack of occurrences of χάρις and ἀντὶ beyond the Prologue. Moreover, scholars disagree whether occurrences of χάρις in (ἡ) χάρις καὶ (ἡ) ἀλήθεια¹⁶² and χάριν ἀντὶ χάριτος convey the same¹⁶³ meaning or not¹⁶⁴. Furthermore, no consensus has yet been reached over the meaning of ἀντὶ in χάριν ἀντὶ χάριτος. Finally, scholars intensely dispute the interpretation of each occurrence of χάρις in χάριν ἀντὶ χάριτος.

¹⁵⁹ Harris, *Prologue and Gospel*, passim; Hodges, *Grace after Grace*, 34–36.

¹⁶⁰ Beasley-Murray, *John*, 15.

¹⁶¹ De la Potterie, “χάρις,” 263.

¹⁶² The phrase “(ἡ) χάρις καὶ (ἡ) ἀλήθεια” equals “πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια”.

¹⁶³ De la Potterie, “χάρις,” 270.

¹⁶⁴ For example, Schnackenburg maintains that the term χάρις in 1:14 is to be taken in the subjective sense of “der Gnadenreichtum, die Spendergüte” of Logos but in 1:16, it would have the objective meaning of “das Gnadengeschenk selbst” (Schnackenburg, *Das Johannesevangelium 1–4*, 248). Sometimes, χάρις would be understood in the subjective sense of ἀγάπη in 1:14 but in the objective sense of the grace of the redemption in 1:17.

Five usages of ἀντὶ with regard to χάριν ἀντὶ χάριτος are discussed:¹⁶⁵

First, ἀντὶ may mean "in front of", "opposite".

Second, ἀντὶ may imply "in return for".

Third, ἀντὶ may mean "corresponding to", in the same way that effect corresponds to cause. In this case χάριν ἀντὶ χάριτος denotes that the grace which Christians receive corresponds to the grace of Christ¹⁶⁶ or "the love which corresponds to God's love, filial love which corresponds with His paternal love"¹⁶⁷.

Fourth, ἀντὶ may mean "upon", "in addition to". In this case it refers to the inexhaustible bounty of God's gifts, resulting in a constant stream of graces.¹⁶⁸ Normally, adherents of this point of view do not specify exactly what occurrences of χάρις in χάριν ἀντὶ χάριτος mean, generic "grace upon grace" being the most popular translation.

¹⁶⁵ Our study summarises findings available in Barkhuizen, *John 1:17* (especially Church Fathers); Blumenthal, *Χάρις ἀντὶ χάριτος*, 290 footnote 2, 291 footnote 4 (especially German scholarship); de la Potterie, *La Vérité dans Saint Jean*, 1:142–144, 1:142 footnote 60 (especially French scholarship); Edwards, *χάριν ἀντὶ χάριτος* (especially Classical Greek and the Hellenistic papyri). Due to limitations on the volume, only an illustrative selection of scholars is represented in the thesis.

¹⁶⁶ This interpretation originates with Thomas Aquinas and is further supported by J. H. Bernard, *John I*, 29; J. M. Bover, "χάριν ἀντὶ χάριτος," 458; P. Joüon, "χάριν ἀντὶ χάριτος," 206; Robinson, *Ephesians*, 223.

¹⁶⁷ Lacan, *Le prologue*, 109, footnote 4.

¹⁶⁸ This interpretation is adopted by Barrett, *John*; Bruce, *John*; Bultmann, *John*; Conzelmann, "χάρις," footnote 226; GNB; Gnllka, *Johannesevangelium*; Hanson, *John 1:14–18 and Exodus*

Fifth, ἀντὶ may denote “instead of”, “in place of”. This is the view of the majority of Church Fathers:¹⁶⁹ Chrysostom¹⁷⁰, Cyril of Alexandria¹⁷¹, Origen¹⁷², Theophylact¹⁷³, and Jerome¹⁷⁴ think that χάριν ἀντὶ χάριτος refers to the replacement of the Mosaic Law by the Gospel. Various views assuming this notion of replacement in ἀντὶ are also prominent among modern scholars. E. Abbott interprets, “... from his fulness we all received and grace *in the place of* (ἀντὶ) grace: because [whereas] the Law through Moses was given [by God,] the grace

34; Hanson, *The Prophetic Gospel*, 21; E. C. Hoskyns, *John*; Lindars, *John*; Schnackenburg, *John 1–4*; NEB, NIV, RSV.

¹⁶⁹ See Edwards, *χάριν ἀντὶ χάριτος*, 7.

¹⁷⁰ Chrysostom, *Hom. in Jo.* 14 (PG 51, 93), stressing that the Law itself had the nature of a gift: καὶ γὰρ τὰ τοῦ νόμου καὶ ἀντὶ χάριτος ἦν. See Edwards, *χάριν ἀντὶ χάριτος*, 13 footnote 17.

¹⁷¹ Cyril of Alexandria, *In Jo. Ev. Lib.* I, 101 (PG 73, 172–173), explaining that the grace of the Gospel (χάρις εὐαγγελική) replaces the grace of the law (χάρις νομική); Cyril readily recognizes the superiority of the new grace, but nevertheless affirms, that the Law did impart a gift of grace to humankind: καὶ χάριν μὲν ἀνθρώποις καὶ ὁ νόμος ἐδίδου, καλῶν ὅλως εἰς θεογνωσίαν. See Edwards, *χάριν ἀντὶ χάριτος*, 13 footnote 18.

¹⁷² Origen, *Comm. in Jo.* VI. 6 (PG 14, 200). The views of Origen are complicated and perhaps not entirely consistent. See de la Potterie, *La Vérité dans Saint Jean*, 119f. and Edwards, *χάριν ἀντὶ χάριτος*, 13 footnote 19.

¹⁷³ Theophylact, *Enarr. in Jo.* I. 518f. (PG 123, 1164), understanding the grace of the new covenant as replacing that of the old lawgiving—καὶ χάριν δὲ ἐλάβομεν, τὴν τῆς καινῆς δηλαδὴ διαθήκης, ἀντὶ τῆς χάριτος, τῆς παλαιᾶς νομοθεσίας. He goes on to contrast the greatness of the gift of grace through Jesus Christ with the lesser gift of grace through the law (χάριν μεγίστην ἀντὶ μικρᾶς χάριτος). See Edwards, *χάριν ἀντὶ χάριτος*, 13 footnote 20.

¹⁷⁴ Jerome, *Ep.* 112.14 (CSEL 55, 383). Similar interpretations can also be found in Ambrose, and in the Syrian Fathers. See de la Potterie, *La Vérité dans Saint Jean*, 120 footnote 11 and Edwards, *χάριν ἀντὶ χάριτος*, 13 footnote 21.

[of God] and the truth [of God] through Jesus Christ came into being.”¹⁷⁵ This scholar evaluates that, “There is probably in John ... an intention to suggest the notion of ‘exchange’ rather than that of mere succession. ... The Law was given to Israel through Moses because (Deut. vii. 7) the Lord ‘loved’ them and ‘chose’ them, that is to say, God gave it as a gift, or grace; but His full grace and truth, latent under that Law, did not come into being till the Word became flesh as Jesus Christ in order to ‘take away’ the first grace, *i.e.* the Law of Moses, so as to establish the second grace, *i.e.* the grace of freedom, or sonship,—the grace of the Father as manifested in the grace of the Son.”¹⁷⁶ Abbott further explains that, “‘the grace’ (*including all the grace that reached Israel through the Law*) came through Jesus Christ.”¹⁷⁷ Hence, this scholar argues for continuity between revelations of God at Sinai and in Jesus that implies an incorporation of the former revelation into the latter. Matthew Black envisions that underlying the Greek χάρις ἀντὶ χάριτος is an Aramaic word-play, חסדא חלף חס(ו)דא, grace (*hisda*) in place of shame (*hisuda*, or *hisda*), which escaped the translator’s notice.¹⁷⁸ Beasley-Murray comments, “fresh grace replaces grace received” and explains, “the salvation brought by the Word thus defined in terms of inexhaustible grace”¹⁷⁹. Boismard¹⁸⁰ and Raymond E. Brown¹⁸¹ maintain that ἀντὶ means “in place of” but they, by the double mention of χάρις, understand two successive demonstrations of the love of God. Adhémar d’Alès suggests that the phrase χάρις ἀντὶ χάριτος refers to the “replacement of grace received through Christ by the grace received, after his physical departure from this earth, by the Holy Spirit.”¹⁸² De la Potterie evaluates that in 1:16 the

¹⁷⁵ Abbott, *Johannine Grammar*, 225 [2284].

¹⁷⁶ Abbott, *Johannine Grammar*, 226 [2286]. This scholar adds in footnote 5, “Comp. Heb. x. 9 ‘He *take*th away the first that he may establish the second.’”

¹⁷⁷ Abbott, *Johannine Grammar*, 302 footnote 2411e.

¹⁷⁸ Black, *Aramaic John 1:16*, 64, 69–70.

¹⁷⁹ Beasley-Murray, *John*, 15.

¹⁸⁰ Boismard, *Le Prologue de Saint Jean*, 83–84.

¹⁸¹ Brown, *John (i–xii)*, 4, 16.

¹⁸² D’Alès, *XAPIN ANTI XAPITOS*.

Evangelist speaks about “the replacement of the Law of Moses by the truth of Jesus about Christ.”¹⁸³ Ruth B. Edwards argues, “the Law ... this former manifestation of God’s gracious love and favour has now been replaced by a new, personal and unique manifestation through his Son. ... this verse [John 1:16] refers to the Law itself as God’s gracious gift.”¹⁸⁴ Nigel Turner remarks that *χάριν ἀντὶ χάριτος* may refer to the gift of grace of the Spirit which has stepped into the place of the grace of Jesus.¹⁸⁵

The variety of options with regard to the meaning of terms in *χάριν ἀντὶ χάριτος* has caused rather eclectic interpretations of the phrase. For example, Warren Carter suggests that in the phrase *χάριν ἀντὶ χάριτος*,

... the preposition *ἀντί* can be read as expressing both replacement (‘grace in place of grace’) and accumulation (‘grace upon grace’); it would seem that John wishes to link two manifestations of divine grace—God’s presence in Jesus Christ is continuous with the Sinai gift of the law to Moses—while also expressing discontinuity and supercession, since for him, the revelation in the one who has been with God from the beginning (Jesus), surpasses all others. 1.16–17 draws the two figures together yet sets them apart.¹⁸⁶

1.2.3.4 John 1:17

Interpretations of *ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο* (1:17) vary drastically and virtually exclude each other.

¹⁸³ De la Potterie, *χάρις*, 280. De la Potterie believes that only the option of *ἀντὶ* meaning “instead of”, “in place of” “is really based on the philological point of view” (De la Potterie, *χάρις*, 263).

¹⁸⁴ Edwards, *χάριν ἀντὶ χάριτος*, 9–10.

¹⁸⁵ Turner, *Grammar*, 3:258; as one of the options.

¹⁸⁶ Carter, *Prologue*, 40.

There is an uncertainty with regard to the relationships between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια. One group of interpreters suggests that an *antithesis* or *opposition* between the Law and grace is explicitly mentioned in the Evangelist's ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (1:17). Scholars—Beasley-Murray¹⁸⁷, Hans Conzelmann¹⁸⁸, D'Alès¹⁸⁹, Craig A. Evans¹⁹⁰, Joachim Gnilka¹⁹¹, Ernst Haenchen¹⁹², Barnabas Lindars¹⁹³, Pancaro¹⁹⁴, Petersen¹⁹⁵, Richardson¹⁹⁶, Walther Zimmerli¹⁹⁷, and others—assume that the

¹⁸⁷ Beasley-Murray writes, "Moses saw no more than God's back (Exod 34:21–23), and out of that encounter issued the revelation of *the Law*; ... By contrast, however, the only Son, who shares the nature of God (ὁ μονογενὴς θεός), has given an authentic exposition of *God* to man." (Beasley-Murray, *John*, 15).

¹⁸⁸ Conzelmann believes, that in 1:14, 16f, "the word [χάρις] denotes the result of the revelation of the Logos. Paul's antithesis of grace and Law is adopted, but it is not developed." (Conzelmann, *χάρις*).

¹⁸⁹ D'Alès sees the phraseology of 1:17 as excluding the possibility that the Law could be referred to as grace in χάριν ἀντὶ χάριτος (D'Alès, *XAPIN ANTI XAPITOS*, 385).

¹⁹⁰ Evans, *Word and Glory*, 80, footnote 2.

¹⁹¹ Gnilka, *Johannesevangelium*, 16.

¹⁹² Haenchen, *Das Johannesevangelium*, 131 or, in English translation, Haenchen, *John*, I:120.

¹⁹³ Lindars evaluates, "there has been no real gift of grace and truth except in Christ" (Lindars, *Commentary*, 97–98).

¹⁹⁴ Pancaro, *Law*, 541.

¹⁹⁵ Petersen concludes that, "there is an implicit contrast ['in a subordinating manner'] between the Law that came through Moses and the 'Grace and Truth' that came through Jesus."¹⁹⁵ See Petersen, *Characterization*, 5–6, 21, 43, 111–119.

¹⁹⁶ Richardson, *NT Theology*, 283f.

¹⁹⁷ Zimmerli, *χάρις*.

writer is referring here to a contrast or even opposition between the Gospel and the Law,¹⁹⁸ or between Jesus and Moses. Another group of scholars argues for *continuity* between revelations of God at Sinai and in Jesus. To support their view, they point out that there is no adversative—nor *ἀλλὰ* or *δέ* in the Greek.¹⁹⁹ Grammatically and structurally the two halves of the verse are exactly balanced:²⁰⁰

	Noun Phrase	Prepositional Phrase	Verb
ὅτι	ὁ νόμος	διὰ Μωϋσέως	ἐδόθη
	ἡ χάρις καὶ ἡ ἀλήθεια	διὰ Ἰησοῦ Χριστοῦ	ἐγένετο

Lindars²⁰¹, Jeremias²⁰², and others have suggested that the phrase may well be translated, “Just as the law was given through Moses, so grace and truth came through Jesus Christ.”²⁰³

¹⁹⁸ See Edwards, *χάριν ἀντὶ χάριτος*, 5. Some commentators suppose that 1:17 represents a case of antithetic parallelism; consider Krasovec, *Hebrew Poetry*.

¹⁹⁹ Edwards, *χάριν ἀντὶ χάριτος*, 8. Edwards also argues, “nowhere else in John or the Gospels do we find a direct contrast between ‘grace and truth’ and the Law such as has been suggested for v. 17.” This is a true statement but an invalid argument because the phraseology “grace and truth” does not occur in the Synoptics and neither does the term “grace” beyond the Prologue. So, also Schoneveld, *Tora in the Flesh*, 84.

²⁰⁰ De la Potterie, *χάρις*, 273; Edwards, *χάριν ἀντὶ χάριτος*, 8.

²⁰¹ Lindars, *John*, 98.

²⁰² Jeremias, *Μωϋσῆς*, 4:872.

²⁰³ Edwards notices that such an interpretation would give ὅτι, ‘for’, its full weight, with 1:17 explaining the force of the previous verse (Edwards, *χάριν ἀντὶ χάριτος*, 8). Schoneveld recognises that there is no contrast involved in 1:17 and, for 1:14–18 employs the terminology, “of the same rank”, “analogous”, and “as great an order as” (Schoneveld, *Tora in the Flesh*, 83–84).

Rather than choosing between synonymous²⁰⁴ and antithetic parallelism for this verse, it should be classified as "synthetic"²⁰⁵ or "progressive". In this case, even though the new grace is superior to the old, as the Church Fathers strongly emphasised in their comments on this text, the old covenant was still a gift of grace, that is a mark of God's gracious favour to His people.²⁰⁶ The Law was also a divine revelation, as is indicated by the divine passive ἐδόθη.²⁰⁷ So Pancaro maintains that the Evangelist is exclusively concerned with the meaning and value the Law has *after* the coming of Christ.²⁰⁸ To wish to consider the Law as the revelation of God and the way to life *after* Christ's coming means "to have misunderstood it, ... to reject God's revelation, to remain in sin and to refuse the gift of life. ... the revelation and life is *now* to be found in Christ, not in the Law. If the Law has a revelatory and salvific function *now* it is only insofar as it leads to Jesus."²⁰⁹ In this sense, concludes Pancaro, "there is an element of continuity between the Law given through Moses and the χάρις καὶ ἀλήθεια which came to be through Jesus Christ."²¹⁰

This variety of issues causes scholars to exercise six approaches in interpreting the whole phrase ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (1:17):

²⁰⁴ Edwards argues that grammatical and structural sameness of the clauses "is not to suggest for one moment that the Law and 'grace and truth' are synonymous, or that Moses and Christ are one and the same, or even that ἐδόθη has exactly the same meaning as ἐγένετο."²⁰⁴ In spite of the strict parallelism in form, there is a progression of thought in the second part of the verse which could not readily have been predicted from its first half." (Edwards, *χάριν ἀντὶ χάριτος*, 8).

²⁰⁵ Jeremias, *Μωϋσῆς*, 4:872.

²⁰⁶ Edwards, *χάριν ἀντὶ χάριτος*, 8.

²⁰⁷ Pancaro, *Law*, 470 footnote 50.

²⁰⁸ Pancaro, *Law*, 525. For the Evangelist "it may *have been* legitimate to say God revealed Himself in the Law" but the writer "does not reflect upon this".

²⁰⁹ Pancaro, *Law*, 526.

²¹⁰ Pancaro, *Law*, 543.

three emphasise χάρις, two accentuate ἀλήθεια, and one assigns equal value to χάρις and ἀλήθεια:

The first group of scholars argues that χάρις must be understood in the subjective sense of "love," or "mercy" (in this case 1:17 is often viewed as a parallel to 1:14). For example, Brown translates, "... filled with enduring love ... love in place of love ... For while the Law was a gift through Moses, this enduring love came through Jesus Christ."²¹¹

The second approach envisions that 1:17 depicts an antithesis²¹² between the Law and grace. Concerning the second term of the phrase ἡ χάρις καὶ ἡ ἀλήθεια, representatives of this group typically suggest that in 1:17 ἀλήθεια was added to χάρις under the influence of πλήρης χάριτος καὶ ἀληθείας of 1:14.²¹³ To explain the alleged variation of meanings in 1:14, 17 certain scholars postulate two different sources lying behind these usages.

The third group maintains that 1:17 depicts an antithesis between the Law and the truth. This exegesis is typical of the Church Fathers—Cyril of Alexandria, Jerome, and others.²¹⁴ It is to be understood as an opposition of the "foreshadow" (σκιά), represented by the figures of the OT (the Law), and "reality"—gifts brought by Christ (ἀλήθεια). Here, ἀλήθεια is not

²¹¹ Brown, *John (I–xii)*, 4.

²¹² Several exegetes believe they have uncovered in this text a Pauline antithesis between grace and the Law (cf. Romans 4:16; 6:14, 15; Galatians 5:4). Some scholars would also make a connection between John 1:16 and Romans 5:17 and speak of the succession of graces which Christians receive in Christ.

²¹³ For example, Pancaro evaluates, "Jn was using a pre-existent hymn which spoke of the Word becoming flesh and being full of χάριτος καὶ ἀληθείας ... Χάρις was mentioned in both vv. 14 and 16. In adding v. 17 Jn did not see fit to omit χάρις; he takes up the same expression used at v. 14." (Pancaro, *Law*, 541).

²¹⁴ See de la Potterie, *χάρις*, 265 footnote 29.

the equivalent of אמת in its sense of a subjective quality, an attribute of the Divine. The term ἀλήθεια is instead taken in the Greek sense of "reality" but applied in the biblical sense to a typological correspondence between the Testaments. This interpretation also finds a lot of echoes in the modern time. For Alfred F. Loisy this "reality" is "la réalité de la grace."²¹⁵ According to P. M. de la Croix, "the Law fades in front of the grace, the letter in front of the Spirit, the shadow gives way to the light, the signs to the Reality."²¹⁶

The fourth group emphasises ἀλήθεια over χάρις, and asserts that 1:17 depicts the gracious revelation of truth. Adherents of this group are usually content with referring back to the explanation they have already given of 1:14. For them, the words χάρις and ἀλήθεια indicate the "being" of Logos, its divine reality (ἀλήθεια) as far as it is revealed and communicated to us (χάρις).²¹⁷

The fifth approach envisions 1:17 as depicting the gift of truth where the phrase ἡ χάρις καὶ ἡ ἀλήθεια forms a hendiadys²¹⁸ and means "the grace (= the gift) of the truth." Proponents of this approach—most notably Salvatore A. Panimolle²¹⁹ followed by de la Potterie²²⁰—argue that contrary to Paul, the Evangelist does not refer here to an opposition between νόμος and

²¹⁵ Loisy, *Le Quatrième Évangile*, 193.

²¹⁶ De la Croix, *L'Évangile de Jean*, 85; my translation. S. Aalen's reading is similar: "What Moses saw and brought to men was not really the truth (in the definitive sense of the word) but only the Law (here understood as a stage in the process of revelation) (John 1,17). ...The truth is a reality which is sent by God into the world. The truth is in Christ and in his word." (Aalen, *Truth*, 11–12). In our view, Aalen tends to be overly eclectic in his interpretation.

²¹⁷ Harris, *Prologue and Gospel*, 71; cf. 50.

²¹⁸ In the sense of "the co-ordination [by καὶ] of two ideas, one of which is dependent on the other"; see *BDF*, § 442 (16).

²¹⁹ Panimolle, *La grazia della Verità*.

²²⁰ De la Potterie, "χάρις," 266–267.

χάρις, but instead to an opposition between νόμος and ἀλήθεια. Together these terms form, not an antithetical parallelism, but rather a progressive parallelism. They describe two important stages of God's revelation: the Law was given through Moses at Mount Sinai; in the eschaton, the gift of the truth was realised in Jesus Christ. In this exegesis the word χάρις denotes the gift (= the grace) which was given to us in Christ: this gift is the truth, the plenitude of the revelation. A variation of this hypothesis has been argued by Manns who insists that the Law mentioned in 1:17 is the written Law. According to this scholar, the Evangelist opposes the exegetical activities of the Pharisees which aim at deducing the oral Law from the written Law. The Mishnah attempted to show the antiquity of the oral Law in claiming that it went back to Moses: "Moses received the Law of Sinai and transmitted it to Joshua, to the elders and the elders to the Prophets. The Prophets transmitted it to the men of the great assembly"²²¹. Manns reasons that the Evangelist could not possibly ignore the activity of the Jamnia teachers. Therefore, the writer proclaims that their efforts were useless, since only a Christological reading of the Scripture is valid from now on. The only exegetical activity which is valid and useful is that which seeks to show that the Scriptures bear witness to Jesus (5:39).²²²

The sixth approach comprehends χάρις καὶ ἡ ἀλήθεια as attributes of the divine character. Regarding the phrase ἡ χάρις καὶ ἡ ἀλήθεια²²³, Origen suggested, "God ... made grace and truth through Jesus Christ, that grace and truth which came to man."²²⁴ Boismard later upheld that, "grace and fidelity come from God to us, they have been 'made' in us by Jesus Christ, they have become our own possession, qualities of our heart."²²⁵

²²¹ Abot 1:1.

²²² Manns, *Decisions de Jamnia*, 75–78; Manns, *John and Jamnia*, 63.

²²³ For 1:17 only.

²²⁴ Origen, *John*, book VI:3 (ANF 10, 353).

²²⁵ Boismard, *Prologue*, 64, similarly 62, 70.

1.2.3.5 John 1:18

Scholars typically interpret Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο (1:18) in reference to their stand taken on 1:14–17, and their view of the message of the Gospel as a whole. For Bultmann, “Jesus as Revealer” is the central feature of the Christology of the Evangelist, and he argues that it shows the Gospel’s Gnostic background.²²⁶ De la Potterie asks, “What does this revelation brought by Jesus Christ consist of? The parallelism found in vv.14 and 17 (v.14: ὁ λόγος σὰρξ ἐγένετο ...πλήρης χάριτος καὶ ἀληθείας; v.17: ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο) already shows that the gift of the truth is strictly connected to the embodiment of the Word. For John, the revelation is essentially the unveiling, the demonstration, of the person of the Word made flesh.”²²⁷ Meeks argues that the contemporary understanding of Moses as one who journeyed to heaven, in order to receive heavenly revelations, had influenced John’s Christology, and that a polemic against contemporary claims to have made such journeys is found in 1:18; 3:11–13, and 5:37.²²⁸ Motyer concludes, “The presentation of Jesus as the Revealer draws not just on prophetic and Wisdom traditions but also on apocalyptic and ‘heavenly journey’ traditions, especially those associated with the patriarchs. ...The insistence on the Son of Man as the sole Revealer of heavenly things (1:18; 3:13, 31–36; 14:6) is a polemic against such claims made by others.”²²⁹ Odeberg interprets the emphasis of the Gospel on Jesus as Revealer against the background of the Jewish *merkabah* mystical tradition and claims that the exclusive emphasis on Jesus as Revealer indicated a contemporary polemic against other sources of apocalyptic revelation.²³⁰ According to John F. O’Grady, Jesus primarily reveals that “Religious experience not only involves the mountain tops of mysticism and ecstasy, but also can be found in the dying of

²²⁶ Bultmann, *John*, 45–83.

²²⁷ De la Potterie, “χάρις,” 281; my translation.

²²⁸ Meeks, *The Prophet-King*, 295–301.

²²⁹ Motyer, *John and “the Jews,”* 46.

²³⁰ Odeberg, *Merkabah*, especially 94. Cf. also Manns, *John and Jamnia*, 41, footnote 41; Dunn, *John*, 322–325; Motyer, *John and “the Jews,”* 45, footnote 40.

Jesus and in one's personal death" and that "God is Father not only to Jesus but to all people."

²³¹ For Pancaro, 1:18 implies that "the perfect unity of Father and Son makes it possible to see the Father in Jesus."²³² Schoneveld advocates "the Torah in the flesh" approach: "Jesus ... is the Torah in the flesh and as such he 'showed the way' (ἐξηγήσατο, v. 18) ... so that it may have a *halakhic* connotation of showing the right way according to the Torah."²³³ As there is a vast variety of explanations given for 1:14–17, so there is no agreement over the interpretation of 1:18.

1.3 Issues in relationships between the revelations of God at Sinai and in Jesus

We have considered views of relationships between the revelations of God at Sinai and in Jesus, both from the perspective of the whole Gospel and more specifically 1:14–18. Is there a solution that reduces the options of fulfilment, replacement or continuity between the revelations of God at Sinai and in Jesus to a common denominator? To answer this question, the following key issues involved with 1:14–18 ought to be resolved:

First, do the phrases πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17) allude to מְלֵאךְ רַחֲמָנָא/πολύελεος καὶ ἀληθινός (Exodus 34:6)? The answer to this question should define whether the phrase (ἡ) χάρις καὶ (ἡ) ἀλήθεια denotes subjective attribute(s) of the character of God or some objective realities. This is a principal matter. If πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17) do allude to מְלֵאךְ רַחֲמָנָא/πολύελεος καὶ ἀληθινός (Exodus 34:6), then all the interpretations that are not keyed to the revelation at Sinai referred to at Exodus 34:6—such as Platonic, Hellenistic, or Gnostic explanations of this segment of the Gospel—should be discarded as invalid.

²³¹ O'Grady, *Jesus the Revelation*, 164.

²³² Pancaro, *Law*, 206.

²³³ Schoneveld, *Tora in the Flesh*, 85.

Second, do the phrases πλήρης χάριτος καὶ ἀληθείας (1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (1:17) constitute hendiadys? The answer to this question will determine the number of attributes that the phrase (ἡ) χάρις καὶ (ἡ) ἀλήθεια has in view—either one or two. This is a major issue. If the phrases πλήρης χάριτος καὶ ἀληθείας (1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (1:17) do not constitute hendiadys, then all the interpretations which envision such hendiadys—such as Platonic, Hellenistic, or the Gnostic “gift of divine truth”, “gift of the truth in itself, substantially”, the Jewish-Christian “gift of the revelation brought by Christ”, “true grace”, “gracious truth”, etc.—ought to be rejected as invalid.

Third, do the syntax and grammar of the phrase ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (1:17) allow one to arbitrarily divide up the phrase ἡ χάρις καὶ ἡ ἀλήθεια? The answer to this question should define the relationship between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια (1:17). This is a key issue. If the phrase ἡ χάρις καὶ ἡ ἀλήθεια cannot be arbitrarily divided up, then all the interpretations that assume such a division—those envisioning an antithesis between the Law and grace or between the Law and truth, etc.—should be discarded as invalid.

Fourth, how are the concept(s) of χάρις introduced in the Prologue's (ἡ) χάρις καὶ (ἡ) ἀλήθεια (1:14, 17) and χάριν ἀντὶ χάριτος (1:16) further developed in the Gospel? The answer to this question will evince the unity of the whole Gospel's outlook of the relationships between the revelations of God at Sinai and as Jesus. The major challenge here is that key terms in the Prologue—Χριστός, ζωή, φῶς, σκοτία, τέκνον, μαρτυρία, κόσμος, σὰρξ, δόξα, μονογενής, πατήρ, νόμος, Μωϋσῆς—introduce a concept that will be developed further in the Gospel. Such concepts will normally use cognates of the term first introduced in the Prologue. When it comes to the phrases χάριν ἀντὶ χάριτος and (ἡ) χάρις καὶ (ἡ) ἀλήθεια, the situation becomes complicated. The term ἀλήθεια is used in the Prologue (1:14, 17); cognates of ἀλήθεια are widely utilised further in the Gospel (the noun ἀλήθεια occurs 25 times, the adjective ἀληθής is found 14 times, the adjective ἀληθινός is featured 9 times, and the adverb ἀληθῶς is utilised 7 times). The term χάρις, though, occurs only in the Prologue (1:14, 16, 17) and nowhere else in the Gospel. This is a

principal matter. Since *χάριν ἀντὶ χάριτος* was *received* and *ἡ χάρις καὶ ἡ ἀλήθεια* were *granted*, then the concept(s) of *χάρις* must be traceable throughout the Gospel in a rather tangible way; all the interpretations which do not evince the concept(s) of *χάρις* in the Gospel should be discarded as incongruent.

Fifth, how is the concept of *δόξα* introduced in the Prologue (1:14, 14) further developed in the Gospel? The main difficulty here is that the usage of *δόξα* throughout the Gospel is perplexing. Not only various meanings of *δόξα* are set alongside one another without restraint in the Gospel (e.g. 12:41–43), but also, whereas the vast majority of NT authors' statements concern the glorification of the risen Lord after Easter,²³⁴ the picture is rather different in the Gospel of John to the degree that we here find far more references to the *δόξα* of the earthly Jesus (e.g. 2:11; 13:31–32; 11:40).²³⁵ Besides, Jesus' report to the Father, "The glory which You have given Me I have given to them, that they may be one, just as We are one" (17:22) remains a riddle. This is a major issue. If the foundational John 1:14–18 alludes to Exodus 34:6, then the concept of *δόξα* in the Gospel must be interpreted against the revelation of God at Sinai; all the interpretations that are not capable of accounting for all of the cognates of *δόξα* in the Gospel from the perspective of the revelation of God at Sinai should be perceived as incoherent.

The answers to the above questions will clarify the relationships between the revelations of God at Sinai and as Jesus as introduced in the Prologue and developed further in the Gospel.

²³⁴ Romans 6:4, 1 Timothy 3:16, Acts 7:55, 1 Peter 1:11, 21, Luke . Cf. Luke 2:14; 19:38, Revelation 4:9 with Hebrews 13:21; 1 Peter 4:11, Revelation 5:12f. See also Acts 7:2, 1 Corinthians 2:8, Titus 2:13, 1 Peter 4:13; 5:1, Mark 13:26, etc. The application of the word to the incarnate Jesus is strictly limited. See Matthew 19:28; 25:31, Luke 2:9.

²³⁵ See Kittel, *δόξα*, 2:249.

2 THE PHRASES ΠΛΗΡΗΣ ΧΑΡΙΤΟΣ ΚΑΙ ἈΛΗΘΕΙΑΣ (JOHN 1:14) AND Ἡ ΧΑΡΙΣ ΚΑΙ Ἡ ἈΛΗΘΕΙΑ (JOHN 1:17) ARE ALLUSIONS TO מְאֵלֶּיךָ דְּרַב־בְּרַחֲמֶיךָ (EXODUS 34:6 MT)

The matter of defining the background for πλήρης χάριτος καὶ ἀληθείας (John 1:14) is crucial because the course of interpretation of the entire Gospel depends on it. The issue is, “How to account for the discrepancy between מְאֵלֶּיךָ דְּרַב־בְּרַחֲמֶיךָ (Exodus 34:6 MT), πολυέλεος καὶ ἀληθινός (Exodus 34:6 LXX), and πλήρης χάριτος καὶ ἀληθείας (John 1:14).”²³⁶ This is where we now turn.

We will first examine an argument against the case of πλήρης χάριτος καὶ ἀληθείας alluding to מְאֵלֶּיךָ דְּרַב־בְּרַחֲמֶיךָ and dismiss it as fallacious. We will then evaluate a number of attempts to establish the presence of such an allusion and demonstrate that they are flawed or inadequate. Finally, we will provide our own evidence for the case of πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια as allusions to מְאֵלֶּיךָ דְּרַב־בְּרַחֲמֶיךָ אֲפִים אֲרַךְ יְיָנוּן וְיָחִים (Exodus 34:6).

2.1 Critique of previous accounts of the discrepancy between מְאֵלֶּיךָ דְּרַב־בְּרַחֲמֶיךָ (Exodus 34:6 MT), πολυέλεος καὶ ἀληθινός (Exodus 34:6 LXX), and πλήρης χάριτος καὶ ἀληθείας (John 1:14)

2.1.1 Bultmann's objection to (ἡ) χάρις καὶ (ἡ) ἀλήθεια being an allusion to מְאֵלֶּיךָ דְּרַב from the alleged incongruity in the meaning of ἀλήθεια and מֶלֶךְ

Bultmann objects to the proposal of (ἡ) χάρις καὶ (ἡ) ἀλήθεια being an allusion to מְאֵלֶּיךָ דְּרַב on the grounds that, “Jn. does not bring out the idea of faithfulness which מֶלֶךְ has in this verse.”²³⁷ This assertion then serves as a basis of looking at the Gospel as reflecting the

²³⁶ Brown, *John* (i–xii), 14; Bultmann, *ἀλήθεια*, footnote 37; De la Potterie, “χάρις,” 258; Sakenfeld, *Loyalty*, 134.

²³⁷ Bultmann, *ἀλήθεια*, footnote 37; Hodges, *Grace after Grace*, 38 (with approval).

Platonic or/and the Gnostic concept of truth.²³⁸ Bultmann's objection is invalid for the following reasons.

First, the profound Jewishness of the Gospel has recently been well recognised. Particularly, scholarship has begun recovering from Bultmann's erroneous Gnostic and Dodd's Platonic outlook on ἀλήθεια in the Gospel.²³⁹ This permits the *παρρησία* meaning behind ἀλήθεια of the Prologue and encourages envisioning connotations of ἀλήθεια in the sense of *παρρησία* elsewhere in the Gospel.

The expression ὁ ... ποιῶν τὴν ἀλήθειαν (3:21) is a Jewish idiom connoting "the practice of fidelity and steadfastness"²⁴⁰, or "to conduct oneself faithfully, trustworthily"²⁴¹. OT background can be seen behind the Johannine references to the word of God, or the testimony of God or of Jesus, as true in the sense of consistent.²⁴² Jesus' plea to the Father, "Sanctify them in the truth [ἐν τῇ ἀληθείᾳ]; Your word is truth [ἀλήθειά ἐστιν]." (17:17–19) may well express Christ's request of making the disciples' character as consistent as the Word of God is. Kuyper puts it this way, "To be consecrated ... through the truth ... is to possess steadfast devotion by

²³⁸ The Platonic and the Gnostic concept of truth is concerned with heavenly realities or the contrast between a heavenly and an earthly cosmos, within a framework of idealism or dualism respectively. In Hebrew tradition—both the OT and Judaism—the principal criterion of truth is that which can be relied on in life. See Aalen, *Truth*.

²³⁹ See, particularly, Aalen, *Truth*; Beasley-Murray, *John*; De la Potterie, *Vérité*.

²⁴⁰ Aalen, *Truth*, 6. Cf. Genesis 32:10, 47, 29, Tobit 4:6; 13:6.

²⁴¹ Kuyper, *Grace and Truth*, 15.

²⁴² 17:17; 5:31–32; 8:13f.; cf. Psalms 19:8–10; 119:24, 36, 38, 43, 46 (of the Law). According to the OT, the word is the instrument of revelation, and behind it stands God's truth (Psalms 85:11; 118:43 OG), that is His truthfulness and reliability. See Aalen, *Truth*.

means of the steadfastness of God communicated through Jesus Christ.”²⁴³ It may well be that Jesus and Pilate do not quite communicate because they deal with different—Hebrew and Greek—concepts of ἀλήθεια (18:37–38). Jesus has come into the world “to testify to the truth [τῇ ἀληθείᾳ]” and affirms, “Everyone who is of the truth [ἐκ τῆς ἀληθείας] hears My voice.” Christ witnesses to the ultimate consistency of God in the redemption of humanity. Everyone who adheres to God—possesses God’s character—is capable of grasping Christ’s declaration of God *being* with humanity as Jesus. Pilate’s, “What is truth [ἀλήθεια]?” indicates that the governor operates with the paradigm of ἀλήθεια denoting an abstract absolute truth, hence misses Jesus’ role conceptually.²⁴⁴ Ultimately, the Lord is described as “the God of the truth” (ὁ θεὸς τῆς ἀληθείας, Psalm 30:6 OG) in the OT.²⁴⁵ Several modern translations have also taken the Jewishness of the Gospel into consideration with reference to cognates of ἀλήθεια. NLT translates both χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια as “unfailing love and faithfulness” (1:14, 17 NLT). NAB interprets ὁ θεὸς ἀληθὴς ἐστίν as “God is trustworthy” (3:33 NAB) and NIB/NIV as “God is truthful.” (3:33 NIB). NAB conveys ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθὴς ἐστίν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν as “whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him.” (7:18 NAB). NIV and NIB translate ὁ πέμψας με ἀληθὴς ἐστίν, κάγω ᾧ ἠκούσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον of God as “he who sent me is reliable” (8:26 NAB, NIV).

We advance the argument further by drawing attention to other cases where the Gospel conveys the idea of the consistency in character by utilising cognates of ἀλήθεια. To

²⁴³ Kuyper, *Grace and Truth*, 17. Aalen interprets the phrase against the OT and Jewish background as a contrast between the truth as a liberating and sanctifying power as against sin as an enslaving power (Aalen, *Truth*, 6). Cf. Leviticus 11:44f.; 19:2; Deuteronomy 7:6; Psalm 19:8; 51:6–11; 1 QS IV 20f.; 1 QH XI 7–12; VII 10–14. For the Gospel’s contrast between truth and lies, Aalen gives as examples 1 QS IV 23; 1 QH II 27; IV 20f; VII 11–14; 1 QpHab. III 6.

²⁴⁴ Along these lines Kuyper, *Grace and Truth*, 17–18.

²⁴⁵ These examples are available in Aalen, *Truth*, 3–23.

begin with, even expressions that have traditionally been interpreted as true vs. false statements are not necessarily so. Jesus Himself recognises that John the Baptist “was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.” (5:35). Hence, the Evangelist’s assessment “the true [τὸ ἀληθινόν] Light” of Jesus (1:9) may not mean that the *true* light of Jesus implies that John the Baptist’s light was *false*. It is just that John the Baptist was a mortal man who died and only a few could enjoy his flickering light, and only for a while; Jesus is the eternal Word and, as such, is the consistent Light who enlightens every human. In light of the debate over the food which *perishes* vs. the food/drink which *endures* to eternal life (6:27–54), Jesus’ ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις (6:55) may well be interpreted as “For My flesh is reliable food, and My blood is reliable drink.” Also, Jesus could well mean “I am the reliable vine” by Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή (15:1).

Moreover, Jesus’ consistency is evident in His own Ἀμὴν ἀμὴν sayings. Not only is the term ἀμὴν itself rooted in the OT אָמֵן, a cognate of אֱלֹהִים = ἀλήθεια, but also many of these Ἀμὴν ἀμὴν sayings come true in a rather tangible way already within Jesus’ earthly life span²⁴⁶ or soon afterwards.²⁴⁷ This makes the rest of Jesus’ Ἀμὴν ἀμὴν accounts²⁴⁸ and other predictions of Christ (cf. 16:4, etc.) more credible for the audience. The Evangelist recognises the reliability of Jesus by commenting that Jesus’ words are fulfilled (18:9, 32 cf. 2:19, 22). Jesus is also recognised as a reliable witness by John the Baptist (3:32–33). Jesus Himself invites others to test His reliability by announcing events in advance (13:19; 14:29; cf. 16:33).

²⁴⁶ 5:25 (raising Lazarus from the dead); 6:26 (feeding of five thousand); 13:21 (betrayal by Judas, the son of Simon Iscariot).

²⁴⁷ 1:51 (angels); 12:24 (multiplication of disciples); 13:38 (Peter’s denial); 16:20 (joy of the disciples, cf. 20:20); 21:18 (Peter’s martyrdom).

²⁴⁸ 3:3, 5, 11; 5:19, 24, 25 (besides Lazarus); 6:32, 47, 53, 8:34, 51, 58; 10:1, 7; 13:16, 20, 14:12; 16:23.

Furthermore, Jesus' consistency is evident so that one can certainly rely on what He says. Some of Jesus' predictions are fulfilled within the Gospel narrative (cf. 4:50/4:51–53; 16:22–23/20:19–20 & 21:12; 16:32/18:36; 12:32/19:20; 6:62/20:17). Others readers would recognise to have been fulfilled later (e.g. 4:21). Jesus' consistency is evident as Christ fulfils expectations (cf. 1:38–39; 5:6–9; 11:23/11:43 & 12:1; 14:16/20:22; 14:18/20:19f.; 16:33/14:27 & 20:19, 21, 26). Jesus' consistency is evident as Christ is faithful to the mission (4:34; 5:30; 6:38–40; cf. 7:17; 7:18; 9:31), the Scripture (3:29; 12:38; 13:18; 15:25; 17:12; 19:24; 19:36), and the Father (4:34, 5:36; 17:4; 19:28). These facets of Jesus' consistency are evident in the Jesus vs. the Devil controversy (8:44–55; 14:30).

Finally, adherence to ἀλήθεια is depicted not in terms of “absolute reality” but as a matter of ethical consistency—whether with reference to Jesus Christ, Nathaniel the Israelite, John the Baptist, or even Pontius Pilate.²⁴⁹ The category of ἀλήθεια is the opposite of δόλος “deceit” (1:47), ἀδικία “unrighteousness” (7:18), ἀρνέομαι “denial” (5:33; cf. 1:20; 3:28), ἁμαρτία “sin” (8:46), and αἰτία “guilt” (18:38; 19:4).

Second, Bultmann's (and others') tendency to assign the meaning of “faithfulness” to נֶאֱמָר has been much criticised for pressing the supposed fundamental/etymological meaning of “firmness” for the root נֶאֱמָר far beyond what is legitimate. It has also been argued that fundamentally נֶאֱמָר depicts God as intrinsically true.²⁵⁰ This has made meanings *stemming* from “being intrinsically true”—such as “consistent,” “coherent,” “credible,” “integral,” “reliable,” etc.²⁵¹—rather proper.²⁵² Besides, cognates of ἀλήθεια cover the same scope of meanings as

²⁴⁹ Cf. also Jesus' appraisal of honesty of the Samaritan woman, “You have καλῶς said, ‘I have no husband’; ... this you have said ἀληθῆς.” (4:17–18).

²⁵⁰ James Barr, *Faith and Truth*, passim.

²⁵¹ It is exactly נֶאֱמָר —a quality of God's character—that makes people *trust* God.

²⁵² The general range of meanings upheld for נֶאֱמָר is much greater, see elsewhere in our study.

מִנִּי.²⁵³ Hence, one may allow any of the OT meanings for מִנִּי for cognates of ἀλήθεια in the Gospel. Particularly, as a translation for מִנִּי וְדִבָּר, (ἡ) χάρις καὶ (ἡ) ἀλήθεια may legitimately denote “grace and truth” just as well as “grace and consistency/integrity/reliability/coherence.” This drastically increases chances for cognates of ἀλήθεια throughout the Gospel to correspond with a meaning of ἀλήθεια in John 1:14, a factor which undermines Bultmann’s assertion.

Third, we should observe that translating מִנִּי with ἀληθινός, a cognate of ἀλήθεια, was considered to be perfectly appropriate by translators of Exodus 34:6 LXX. In fact, the LXX/OG is consistent in translating creedal attributes²⁵⁴ of the מִנִּי family with ἀλήθεια. This vast scope assures one that ἀλήθεια for מִנִּי was entirely proper.²⁵⁵ Remarkably, the מִנִּי family includes not only מִנִּי but also מִנִּינִי.²⁵⁶ The term דִּבָּר is employed together with מִנִּי in 33 verses²⁵⁷ and with

²⁵³ Cf. ἀλήθεια (ANLEX GNTDICT, 00233; Louw and Nida, *Lexicon*, 00238; UBSDICT) and מִנִּי (Jepsen, מִנִּי; Quell, ἀλήθεια, TWOT, 0116).

²⁵⁴ Throughout the study, by “creedal attributes” we mean “attributes of the character of God mentioned in the creed (Exodus 34:6 and analogues)”.

²⁵⁵ It is fascinating to read statements like Kuyper’s: “of the 92 instances of *meth*, the Septuagint translated it *alētheia* (truth) 86 times and *pistis* (faith) only six times. A word of the same root, *mūnah*, is rendered *alētheia* 21 times and *pistis* 19 times...However, at the beginning of our century, biblical scholarship discovered that *meth* was not truth as an abstract thought, as found in Greek literature; instead, *meth* was used to describe a relationship in life. Consequently today our lexicons offer faithfulness, or steadfastness, for this word.” (Kuyper, *Grace and Truth*, 9). One is only left to wonder just how “at the beginning of our century, biblical scholarship discovered” the meaning that the rather contemporary LXX/OG translators got entirely wrong.

²⁵⁶ When used of God the difference between the terms is nonexistent (Jepsen, מִנִּי, 319–320).

²⁵⁷ Genesis 24:27, 49; 32:11; 47:29; Exodus 34:6; Joshua 2:12, 14; 2 Samuel 2:6; 15:20; 1 Kings 3:6; Psalms 25:10; 26:3; 40:11, 12; 57:4; 57:11; 61:8; 69:14; 85:11; 86:15; 89:15; 108:5;

תְּמִינָה in 11 verses.²⁵⁸ In the LXX/OG, when it comes to the pair תְּמִינָה and תְּמִינָה (תְּמִינָה), the term תְּמִינָה (תְּמִינָה)—the creedal attribute of the character of God—is always translated with a cognate of ἀλήθεια.²⁵⁹ Even when תְּמִינָה, תְּמִינָה and תְּמִינָה appear in the same verse (Psalm 40:11), both תְּמִינָה and תְּמִינָה are translated with ἀλήθεια. Apparently, ἀλήθεια was deemed to be perfectly capable of conveying the sense of creedal תְּמִינָה (תְּמִינָה). Emanuel Tov rightly concluded, “if a certain Greek word represents a given Hebrew word in most of its occurrences, it has become almost by implication a mere symbol for that Hebrew word in the translation.”²⁶⁰ This certainly is the case with ἀλήθεια which, therefore, symbolises all the connotations of תְּמִינָה.

These considerations completely invalidate Bultmann’s argument. It is only natural on the part of the Evangelist to translate תְּמִינָה of Exodus 34:6 with ἀλήθεια in John 1:14, 17.

2.1.2 Piper’s argument from a stylistic variation

Our study argues that understanding πλήρης χάριτος καὶ ἀληθείας as a stylistic variation from the Septuagintal πολυέλεος καὶ ἀληθινός on the part of the Evangelist is not a viable option. In the LXX/OG the term πολυέλεος is used exclusively of God. This restriction is observed in documents which are translated from Hebrew and which originate in Greek, over a vast geographical area,²⁶¹ by a broad variety of authors,²⁶² and during the vast time span from the 3rd century

115:1; 117:2; 138:2; Proverbs 3:3; 14:22; 16:6; 20:28; Isaiah 16:5; Hosea 4:1; Micah 7:20; Zechariah 7:9.

²⁵⁸ Psalm 36:6; 40:11; 88:12; 89:2, 3, 25, 34, 50; 92:3; 98:3; 100:5.

²⁵⁹ It is uncertain whether תְּמִינָה and תְּמִינָה denote creedal attributes of the character of God or not in Proverb 3:3, 16:16.

²⁶⁰ Tov, *The Greek and Hebrew Bible*, 90. Tov particularly focuses on תְּמִינָה/δόξα.

²⁶¹ As far as Alexandria, Egypt. See Leonard J. Greenspoon, *Greek Versions*, 794; Hugh Anderson, *Third Maccabees*, 452.

B.C.E.²⁶³–50 C.E.²⁶⁴ The Evangelist—a writer well acquainted with the LXX/OG—must have been aware of this restriction. Hence χάρις is not likely to be a stylistic variation of (πολυ)έλεος from the viewpoint of the established practice of the LXX/OG. Moreover, cognates of ἔλεος never occur in the Gospel. There is no ground to maintain that χάρις is a stylistic variation of (πολυ)έλεος. Furthermore, all four of the Gospel's occurrences of χάρις—John 1:14, 16, 16, 17—come in a row. This makes understanding χάρις as a stylistic variation unlikely.

2.1.3 *Hanson's argument from a hypothetical Greek non-Septuagintal version of Exodus 34:6*

Hanson postulates that "John must have had *plērēs kharitos kai alēthēias* in his Greek version of Exod. 34:6."²⁶⁵ First, this is unverifiable.²⁶⁶ Second, it is a weak hypothesis. The critical

²⁶² The Pentateuch, Nehemiah 9:17, Psalms 85:5; 85:15; 102:8; 144:8 OG; Joel 2:13; Jonah 4:2; Prayer of Manasseh; 3 Maccabees 6:9.

²⁶³ The translation of the Torah (Greenspoon, *Greek Versions*, 794).

²⁶⁴ 3 Maccabees and the Prayer of Manasseh could have been produced anywhere from ca. 200 B.C.E. to 50 C.E. See Anderson, *Third Maccabees*, 452; James H. Charlesworth, *The Prayer of Manasseh*, 500.

²⁶⁵ Hanson, *Grace and Truth*, 6. Hanson finds this argument convincing and applicable generally. He writes that "We may... reasonably conjecture that John had in his Greek version of Is. 53.4 ἀρεῖ where LXX has φέρει" (Hanson, *The Prophetic Gospel*, 33). Further, he states that "It is possible... that John had θύρα in his Greek of Ps. 118.20." (Hanson, *The Prophetic Gospel*, 33; the OG text has πύλη, not θύρα).

²⁶⁶ Researchers occasionally advance a thesis that is immune to criticism. See, for example, Charles Goodwin's appeal to lost sources, the freedom or the defective memory of the Evangelist, "This study of John's use of his only explicitly acknowledged source shows that he quoted it *rarely, loosely, and confusedly*, often *conflating* two or more passages, *distorting* their meaning, and *hiding their context*. We may suspect him of incorporating *alien elements* into

Göttingen LXX²⁶⁷ confirms that every known variant of reading of Exodus 34:6 features πολυέλεος, not χάρις.²⁶⁸ This unanimity in translating πολυέλεος for חַסְדִּים undermines Hanson's proposal of a translation that might have read otherwise. Third, it is the Septuagint that is the source of a large majority of the Evangelist's OT quotations, not only of the three quotations that agree entirely with the Septuagint (10:34; 12:38; 19:24), but also—with varying degrees of certainty—of the other Gospel's quotations.²⁶⁹ It is not likely that the Evangelist momentarily switched to some other translation only in his quotations of Exodus 34:6. Fourth, even if a detached collection of texts often referred to by the early church²⁷⁰ had ever existed,²⁷¹ still Exodus 34:6—as not expressly Messianic—would not have likely been among such texts. Such evidence, therefore, discourages one from envisioning such a hypothetical document as the Evangelist's "Greek version of Exodus 34:6" which is different from the Septuagint.

them. He appears to have quoted *from memory*, and the attentive reader has seen how elusive are tricks his memory could play... It is reasonable to suppose that he would treat his unacknowledged sources in the same manner." (Goodwin, *John's Sources*, 62, 73; emphasis in original).

²⁶⁷ GLXX stands for Göttingen LXX; RLXX for Rahlfs LXX.

²⁶⁸ Exodus GLXX, 375.

²⁶⁹ 1:23; 2:17; 6:31, 45; 7:38; 12:15; 15:25; 19:36. See Menken, *Quotations*, 205.

²⁷⁰ Such as Zechariah 9–14; Isaiah 6:1–9:7; 40:1–11; 52:13–53:12; Psalms 69, 22, 34, 41.

²⁷¹ The quotation in 19:37 is sometimes *suggested* as coming from a current early Christian translation of a Hebrew text instead of LXX. For the discussion see Menken, *Quotations*, 168–170, 205.

2.1.4 *Montgomery's argument from the Syriac versions or Christian Palestinian dialect*

Scholars frequently appeal to an earlier study by James A. Montgomery.²⁷² Boismard points out that "Although the word חסד is usually translated by the Septuagint as ἔλεος, its Greek equivalent is rather χάρις, as J.A. Montgomery has well shown."²⁷³ Brown agrees that "J. A. Montgomery ...has shown that *charis* is an excellent translation for *hesed*."²⁷⁴ Evans states that "J.A. Montgomery ... has shown that χάρις is a perfectly legitimate translation for חסד."²⁷⁵ Zimmerli appeals to J. A. Montgomery while concluding that, "the later translators with increasing firmness connect חסד and χάρις."²⁷⁶ Hanson refers to "an article by J. A. Montgomery in which he points out that χάρις in the New Testament is regularly translated by חסדא in the Syriac."²⁷⁷

Our first concern is the texts of the Syriac versions. The earliest gospel text in Syriac was, perhaps,²⁷⁸ the Diatessaron (ca 170 C.E.²⁷⁹) but no copy of it is extant. The Diatessaron was followed by the Old Syriac version (3rd–4th century C.E.).²⁸⁰ The Old Syriac is useless in evaluating relationships between חסד and χάρις as it contains neither the OT nor John 1:14–17. The Syriac versions containing both the Old and most parts of the NT are the Peshitta ca. 4th–5th century C.E., Philoxeniana (507/508 C.E.), and Harklensis (515/516 C.E.).²⁸¹ Remarkably, Montgomery does not make clear which Syriac version he is referring to. One can

²⁷² Montgomery, *Hesed and Charis*.

²⁷³ Boismard, *Moses or Jesus*, 96.

²⁷⁴ Brown, *John (i–xii)*, 14.

²⁷⁵ Evans, *Word and Glory*, 81, footnote 2.

²⁷⁶ Zimmerli, "χάρις," footnote 65.

²⁷⁷ Hanson, *John 1:14–18 and Exodus 34*, 93.

²⁷⁸ See Petersen, *Diatessaron*, 190; S. P. Brock, *Syriac Versions*, 796.

²⁷⁹ Petersen, *Diatessaron*, 190.

²⁸⁰ NA²⁷, 65*.

²⁸¹ NA²⁷, 65*; Brock, *Syriac Versions*, 799.

only guess from the author's remarks dispersed here and there. For example, Montgomery writes that "the Syriac translates ... at John 1:14, 16, 17, Romans 1:5, 7; 3:24."²⁸² The earliest Syriac version containing Romans is the Peshitta.²⁸³ He further states that "translation has survived here in the late Philoxenian revision."²⁸⁴ This observation indicates that Montgomery considered the Peshitta and the Philoxeniana for his own research.

Our second concern involves the principles employed in conveying the text of the Greek Gospels into Syriac. By its very design the Diatessaron cannot be understood as a translation faithfully reflecting the tradition of the Gospel. Tatian harmonised discrepancies found in his source gospels.²⁸⁵ The Diatessaron only fell out of favor in the 5th century when it was replaced by the Peshitta.²⁸⁶ But the influence of the Diatessaron upon the gospel text in Syriac was all-pervasive, even when a fourfold gospel form of the Old Syriac versions was adopted. It reveals itself in harmonistic readings and in other variants with theological tendencies deriving from Tatian's views.²⁸⁷ Hence, the warning of NA²⁷ does not take one by surprise,

The various Syriac versions ...are characterized by different translation principles, from a very free, idiomatically correct rendering at the beginning, to a degree of fidelity to the Greek text so extreme that it violates natural Syriac idiom. Any evaluation of these versions as witnesses to the Greek text must bear this in mind.²⁸⁸

²⁸² Montgomery, *Hesed and Charis*, 100.

²⁸³ NA²⁷, 66*.

²⁸⁴ Montgomery, *Hesed and Charis*, 100.

²⁸⁵ J. Neville Birdsall, *Ancient Versions*, 790; Brock, *Syriac Versions*, 796–799; Petersen, *Diatessaron*, 190.

²⁸⁶ Brock, *Syriac Versions*, 799.

²⁸⁷ Birdsall, *Ancient Versions*, 790.

²⁸⁸ NA²⁷, 65*–66*.

With these two observations on the Syriac texts and their principles of translation in mind, we will consider Montgomery's argument.

In a five-page article, Montgomery argues that the "Greek χάρις was a happy find for translation" of ܚܕܝܬܐ. The author adduces two pieces of evidence to support the argument. First, he appeals to the Syriac:

The Syriac [translates ܚܕܝܬܐ] with ... *taibūthā*, ... with the radical meaning of 'goodness.' With the same word the Syriac translates χάρις in the New Testament, e.g. at John 1:14, 16, 17, Romans 1:5, 7; 3:24.²⁸⁹

Second, the author refers to the so-called Christian Syro-Palestinian dialect:

... there is another dialectal quarter of the Aramaic where the word *hesed* in the Hebrew sense and = χάρις survived. This is so-called Christian Syro-Palestinian dialect, the dialect in particular of the colony of Christians who fled across Jordan at Vespasian's invasion (Eusebius, H. E., iii:5), with later an emigration into Egypt, where their literary remains have been found. This legacy consists of extensive lectionaries and other ecclesiastical material. In these scanty remains Syriac *hasdā* appears to be generally used in translating New Testament χάρις, viz. at Luke 1:30; 2:40, John 1:14, 16 (the last case reproducing the Hebrew of Exodus 34:6), Romans 12:3, Galatians 6:18, Philippians 4:23, Col. 4:18 (the last three cases expressing 'the grace be with you'), Hebrews 4:16 ... Luke 1:28 ...²⁹⁰

Finally, Montgomery concludes:

What bearing the above rather philological treatise may have on the understanding of grace in the New Testament must be left to qualified students. But the warning may be given that the word is not to be understood primarily from the Greek but from its lively Semitic background; Greek χάρις was a happy find for translation, but it was not the whole of *hesed*. Every word has its own personality; a translation is but a mask.²⁹¹

²⁸⁹ Montgomery, *Hesed and Charis*, 99–100.

²⁹⁰ Montgomery, *Hesed and Charis*, 100.

²⁹¹ Montgomery, *Hesed and Charis*, 101.

Montgomery's study deserves a thorough critique. His argument from the translation into the Christian Palestinian Dialect should be disregarded from the outset. It cannot be used in the discussion of the principles of translation of the OT ܠܚܬܐ into the NT ܚܐܪܝܨ. The translation of the OT into Christian Palestinian Aramaic was entirely made from the Greek.²⁹² Therefore, from now on this study will deal only with Montgomery's appeal to the Syriac versions.²⁹³

Investigation of Montgomery's argument assures that it does not demonstrate that ܚܐܪܝܨ was a suitable translation for ܠܚܬܐ by the time of the Evangelist. To demonstrate that "ܚܐܪܝܨ was a happy find for translation" for ܠܚܬܐ would require the following, at least; 1) to demonstrate that ܚܐܪܝܨ is a translation for ܠܚܬܐ; 2) to establish that ܚܐܪܝܨ may serve as a faithful translation for ܠܚܬܐ; and 3) to observe a proper methodology which avoids projecting the findings in documents that postdate the Gospel on to the time of the Evangelist. Montgomery's study meets none of the three requirements. This makes the article's conclusion on the appropriateness of translating of ܠܚܬܐ with ܚܐܪܝܨ unacceptable.

First, Montgomery's study does not demonstrate that ܚܐܪܝܨ is a translation for ܠܚܬܐ. Montgomery's conclusion that the "Greek ܚܐܪܝܨ was a happy find for translation" is fascinating. One can but pause and wonder, "What translation?" None of the OT references in the article gives an example of Hebrew ܠܚܬܐ translated into Greek ܚܐܪܝܨ. In a sheer contradiction to the title and the conclusion of the article, *all* of the article's OT references to ܠܚܬܐ are *not* translated by ܚܐܪܝܨ in the LXX/OG. Neither one of the article's NT references rendering ܚܐܪܝܨ is demonstrated to be a translation from the OT ܠܚܬܐ by the author. Therefore, Montgomery's study does not demonstrate that ܚܐܪܝܨ is a translation for ܠܚܬܐ.

²⁹² Brock, *Syriac Versions*, 799.

²⁹³ One may note, however, that had Montgomery's appeal to the Christian Palestinian Dialect contributed anything to his argument our same critique of Montgomery's appeal to the Syriac versions would have applied to his appeal to the Christian Palestinian Dialect as well.

Second, neither does Montgomery's study demonstrate that *χαρίς* may serve as a faithful translation for *ܚܝܪ*. The author observes that both *ܚܝܪ* and *χαρίς* were translated by *ṭaibūthā* in the Syriac. From this observation the writer concludes that the "Greek *χαρίς* was a happy find for translation" for *ܚܝܪ*. But this conclusion does not really follow from the observation because the logic of the argument is invalid.

An abstract example may clarify the flaw in the article's logic. Suppose that one language uses the term "dog." Another language employs the term "cat." Still another language translates both "dog" of the first language and "cat" of the second language with the term "animal." The third language makes a valid generalised translation because both "dog" and "cat" are animals. But from such translation it does not follow that "cat" of the second language is a faithful translation for "dog" of the first language. The translation of both "dog" and "cat" into "animal" by the third language could have been caused by a variety of factors. The three languages might have belonged to different domains and varied in their perception of what "dog," "cat," and "animal" were. The third language itself might have had no equivalents for "dog" and "cat." The local authorities of the third language's area could have issued restrictions on the usage of the terms "dog" and "cat" because they were totems of the local tribes. The translator might not have known the languages well enough to understand the difference between "dog" and "cat." The sponsor of the translation could have been allergic to dogs and cats. Whatever the reasons for translating both "dog" and "cat" as "animal" were, on the basis of such translation one cannot make the conclusion that "dog" and "cat" are the same animal.

Syriac and Greek were languages of different domains. This already makes one especially cautious about drawing any conclusions. There are also too many reasons that might have influenced such translation into the Syriac. The core meaning of the term *ṭaibūthā* is

"goodness."²⁹⁴ Rendering ܡܕܢܐ as "goodness" in the Syriac does not seem to quite fit today's understanding of what ܡܕܢܐ denoted. What if the choice of the terminology of "goodness" was determined by the local traditions?²⁹⁵ What if the Syriac did not have terminology nuanced enough to differentiate ܡܕܢܐ, ܡܕܢܐ, and ܡܕܢܐ?

The case is not made any more certain with the translation of both the Hebrew ܡܕܢܐ and the Greek ܡܕܢܐ with the Syriac *taibūthā*. Translating both "lovingkindness" and "grace"²⁹⁶ with "goodness" might have been a legitimate generalised translation. Generic "goodness" may cover both terms but by no means equates "lovingkindness" and "grace." Nor does it with any certainty demonstrate that "grace" may serve as a faithful translation for "lovingkindness". In dealing with the ancient versions, the exegetical translation could be helpful if it was done by making the generalised more specific or by clarificatory additions.²⁹⁷ Though neither is the case with generic Syriac *taibūthā* rendered for both ܡܕܢܐ and ܡܕܢܐ. Therefore Montgomery's study does not demonstrate that ܡܕܢܐ may serve as a faithful translation for ܡܕܢܐ.

Third, Montgomery's study projects the findings in documents that postdate the Gospel until the time of the Evangelist without following any suitable methodology. Projection of the later sources on to the earlier stages is not impossible if properly done.²⁹⁸ However, Montgomery's study fails to meet the criteria of the methodology. The Syriac versions

²⁹⁴ George A. Kiraz, *Lexical Tools to the Syriac New Testament*, 7, entry 123. Montgomery recognises this "radical meaning of 'goodness'" for the Syriac *taibūthā* (Montgomery, *Hesed and Charis*, 100).

²⁹⁵ The orthography of Syriac is based on Standard Literary Aramaic, while its lexicon and grammar are primarily that of the city of Edessa (Stephen A. Kaufman, *Aramaic*, 175).

²⁹⁶ As in NASB.

²⁹⁷ Birdsall, *Ancient Versions*, 793.

²⁹⁸ See Evans' four criteria for evaluating the potential relevance of concepts found in a document that postdates the NT writing in question (Evans, *Word and Glory*, 18–19).

containing both the OT and NT (4th–6th century C.E.) are too late for evaluating the Gospel (ca. 1st century C.E.). Besides, the Syriac versions could have known the “John 1:14 vs. Exodus 34:6 (LXX)” terminological disparity and could have already tried correcting it.

Thus, Montgomery’s argument from the Syriac versions or the Christian Palestinian dialect certainly cannot and does not prove that *χαρίς* was a suitable translation for *רַב* by the time of the Evangelist. Accordingly, the appeal on the part of some scholars—Boismard, Brown, Evans, Hanson, and Zimmerli—to Montgomery’s study has no credibility.

2.1.5 Boismard’s argument from modern comparative linguistics

Boismard appeals to comparative modern linguistics:

... the equivalence between *רַב* and *πλήρης* ... is less obvious, but nevertheless real. The Hebrew adjective means ‘numerous, great, powerful’, but with important nuances. The translation ‘abounding in, full of’ is often demanded by the sense of the passage. This is precisely what is adopted by recent French translations of the Bible (TOB and BJ) in Exod 34:6; they translate by ‘riche en bonté et en fidélité’ (BJ), or ‘plein de fidélité et de loyauté’ (TOB). Ps 86:15 takes up the same phrase and the BJ translates by ‘plein d’amour et de vérité’ (full of love and truth). Why could the evangelist not have had the same reaction when translating the Hebrew text of Exod 34:6?²⁹⁹

But the 20th century French translators’ vision is not convincing in evaluating the plausibility of a translation from OT Hebrew into Koine Greek. In the LXX/OG *πλήρης* never serves as a translation for *רַב* of the Hebrew Scriptures. Besides, the French translators could be aware of the “Exodus 34:6 vs. John 1:14” terminological disparity and may have tried to match it. When discussing a translation into Greek the vocabulary and practices of the languages other than Greek generally do not convince. As L. J. M. Bebb puts it, “... there are no distinctions of gender in Armenian, no neuter in Arabic, no passive voice in Bohairic, no article in Latin, and

²⁹⁹ Boismard, *Moses or Jesus*, 96–97.

therefore these versions afford no help where readings involving such points are being discussed.³⁰⁰

Boismard himself characteristically demonstrates the uncertainty of the modern comparative linguistics approach. Commenting on "plein de fidélité et de loyauté" (TOB), the author simultaneously approves the "plein" part as it fits his argument and disapproves the "de fidélité et de loyauté" part. He claims that "The translation of the two nouns, especially in the order in which they are given, is unsatisfactory!"³⁰¹ Boismard's attempt only demonstrates how insecure and subjective any argumentation from modern comparative linguistics is.

2.1.6 Brown's argument from unfaithfulness of usage

Brown claims that "John's use of Scripture is often not faithful to LXX."³⁰² Whether Brown's assertion is generally correct or not, it does not make a particular case for the unfaithful usage of Exodus 34:6 (LXX) in John 1:14. Moreover, recent studies on OT quotations in the Gospel have shown that the Evangelist borrows from the LXX/OG rather accurately.³⁰³ Furthermore, if by rendering "glory ... full of grace and truth" in John 1:14 the Evangelist alludes to Exodus 34:6, then the writer has a compelling reason to follow exactly the text of the LXX. According to the Hebrew account of Exodus, Moses might not have even been dealing with the glory of the LORD, but, instead, His "goodness."³⁰⁴ Therefore, Brown's reasoning that "John's use of Scripture is often not faithful to LXX" is not sufficient ground for the Evangelist's deviation from the LXX in this particular instance.

³⁰⁰ Bebb, *Versions* as quoted in Birdsall, *Ancient Versions*, 792.

³⁰¹ Boismard, *Moses or Jesus*, 96 footnote 16.

³⁰² Brown, *John* (i-xii), 14. See also Hübner, *OT Quotations in the NT*, 1104.

³⁰³ Menken, *Quotations*, 205–212.

2.1.7 Dodd's Argument from Hellenistic Judaism

Dodd argues that "in the later stages of the LXX, and in Hellenistic Judaism after the Septuagintal period, χάρις came to be preferred to ἔλεος as a rendering of חֲסֵד."³⁰⁵ However, as Harris points out, "in the four texts in question (Esth. 2.9; 2.17; Eccles 7.33; 40.17) χάρις means either the favour a woman finds in the eyes of another (her attractiveness), or the kindness and bounty shown by the wealthy to the needy. In these senses it is unlikely to be found in conjunction with ἀλήθεια"³⁰⁶ and with God which is the case in both Exodus 34:6 and John 1:14. Therefore, Dodd's argument from Hellenistic Jewish practices—as it stands—is hardly convincing.

2.1.8 Hanson's argument from feebleness of translation

Hanson reasons that it is "perfectly possible [that the Evangelist] deliberately translated the phrase from the Hebrew himself"³⁰⁷ because "the LXX renders the phrase [of Hebrew Exodus 34:6] with *polueleos kai alēthinos*, a notably feeble translation."³⁰⁸ Elsewhere, Hanson observes that,

... if it is correct to say that πλήρης χάριτος καὶ ἀληθείας in John i.14 renders רַב־חֶסֶד וְאֱמֶת in Exod. xxxiv. 6, then רַב is translated by πλήρης. For such a translation I can find no parallel anywhere else. From this, however, I would conclude, not that the equivalence is mistaken but that the author of the Fourth

³⁰⁴ Exodus LXX generally exhibits a preference to the term δόξα. Cf. יָנֵף ("excellence") (Exodus 15:7), תְּהַלֵּה "praises" (Exodus 15:11), and טוֹב ("goodness") (Exodus 33:19) all rendered with δόξα.

³⁰⁵ Dodd, *John*, 175.

³⁰⁶ Harris, *Prologue and Gospel*, 66.

³⁰⁷ Hanson, *Grace and Truth*, 6; so also Hanson, *The Prophetic Gospel*, 335.

³⁰⁸ Hanson, *Grace and Truth*, 113, footnote 1.

Gospel has translated the phrase for himself direct from Hebrew.³⁰⁹

These conclusions are not only unverifiable, but also contradictory and circular. Besides, however it looks from Hanson's 20th century perspective, the simple "feebleness" of πολυέλεος καὶ ἀληθινός could hardly convince the Evangelist to translate רַב־חַסֵּד וְאֱמֶת with πλήρης χάριτος καὶ ἀληθείας instead. The writer must have had compelling reasons to follow precisely the Septuagint. Not only does the Septuagint version of Exodus emphasise δόξα, but any deviation from the consistent and recognisable formula πολυέλεος καὶ ἀληθινός of the Septuagint would have blurred the allusion. These factors should have outweighed the alleged "feebleness" of the Septuagintal πολυέλεος καὶ ἀληθινός.

2.2 Defense of the proposal of πλήρης χάριτος καὶ ἀληθείας (ἡ χάρις καὶ ἡ ἀλήθεια) being the Evangelist's own translation of the creed from Hebrew

Several scholars propose that πλήρης χάριτος καὶ ἀληθείας is the Evangelist's own translation of רַב־חַסֵּד וְאֱמֶת.³¹⁰ Attractive as it is, this suggestion poses three major problems. First, neither is חַסֵּד translated with πλήρης nor is רַב־חַסֵּד conveyed with χάρις anywhere in the LXX/OG. Admittedly, רַב־חַסֵּד is translated variably already in the Septuagint.³¹¹ But can πλήρης χάριτος καὶ ἀληθείας serve as a legitimate translation for רַב־חַסֵּד וְאֱמֶת? Second, רַב־חַסֵּד וְאֱמֶת is a part of the creed—אֵל כְּהוּם וְנִנֵּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת (Exodus 34:6). The creed contains attributes other than רַב־חַסֵּד וְאֱמֶת. Various attributes are linked by a וְ—רַב־חַסֵּד וְאֱמֶת—and are preceded by וְ. Why and how would the Evangelist "cut" just the two attributes—רַב־חַסֵּד וְאֱמֶת—out of the whole creed and "paste" it to John 1:14? Third, the Evangelist writes in Greek for an audience that speaks Greek and is familiar with the

³⁰⁹ Hanson, *John 1:14–18 and Exodus 34*, 93.

³¹⁰ So Boismard, *Moses or Jesus*, 96; Hanson, *Grace and Truth*, 6; Hanson, *The Prophetic Gospel*, 21; Montgomery, *Hesed and Charis*, 100–101.

³¹¹ So Schoneveld, *Tora in the Flesh*, 83, footnote 13.

Septuagint. The Evangelist generally uses the Septuagint. But the rendering πλήρης χάριτος καὶ ἀληθείας offers a reading different from the Septuagintal πολυέλεος καὶ ἀληθινός of Exodus 34:6. This rather *blurs* the suggested allusion. Why would the Evangelist bother to make a new translation from Hebrew?

2.2.1 πλήρης χάριτος καὶ ἀληθείας can serve as a valid translation for

מְלֵאֵם חֶסֶד וְאֱמֻנָה

Our research demonstrates that if one follows practices customary to the LXX/OG, then the translation of מְלֵאֵם חֶסֶד וְאֱמֻנָה with πλήρης χάριτος καὶ ἀληθείας is highly unlikely. The creed first rendered in Exodus 34:6 is one of the most cited, alluded to and echoed passages in the OT Scripture and Pseudepigrapha.³¹² In the LXX/OG the phrase חֶסֶד וְאֱמֻנָה is translated with πολυέλεος, τὸ πλήθος τοῦ ἐλέους, and τὸ πλήθος τῆς δικαιοσύνης, but never with either πλήρης or χάρις. Our challenge then is to demonstrate that πλήρης χάριτος καὶ ἀληθείας can serve as a legitimate translation for מְלֵאֵם חֶסֶד וְאֱמֻנָה.

³¹² Numbers 14:18; Nehemiah 9:17 (cf. 9:31); Psalms 86:15; 103:8; 145:8; Joel 2:13; Jonah 4:2. The creed is alluded to at 2 Chronicles 30:9, Psalm 77:9–10, in abbreviated form at Psalms 111:4; 116:5, and possibly also at Psalm 112:4. Cf. Nahum 1:3; Deuteronomy 7:9–10; 2 Kings 13:23; Psalm 112:4; Isaiah 30:18; 48:9; 54:10; Jeremiah 32:18; Lamentations 3:22–23; Hosea 2:19–20; Micah 7:18; Sirach 2:11; Wisdom of Solomon 3:9; 4:15; 15:1; *Prayer of Manasseh* 7; *Psalms of Solomon* 9.8–11; *Testament of Judah* 19:3; *Testament of Zebulun* 9:7; *Joseph and Aseneth* 11:10; Pseudo-Philo 13:1; 35:3; 4 *Ezra* 7:33, 134; CD 2:4; 1QH 16:16. See Bauckham, *Jude*, 2 *Peter*, 312, 321; Dunn, *Romans* 9–16, 552; Johannes Horst, *μακροθυμία*, 4:376 footnote 18; Kselman, *Grace*, 1086.

2.2.1.1 The Evangelist can legitimately translate רב with πλήρης

There are about 600 occurrences of the term רב in the OT. The critical Göttingen LXX/OG does not attest to a single case of the translating of רב with πλήρης.³¹³ Our study argues that the Evangelist still can legitimately translate רב with πλήρης.

The OT/LXX/OG practices speak in favour of the legitimacy of translating רב with πλήρης. First, there was no unanimity in translating רב on the part of LXX/OG interpreters who used πολὺ³¹⁴ or πλήθος³¹⁵ to convey רב. Second, in the OT the extent of God's רָבָה and אֲנָהּ (cognates) was expressed by terms other than רב, particularly by גָּדֹל "greatness"³¹⁶ or לָדָג "great."³¹⁷ Third, the extent of God's רָבָה was emphasised by various means. The plural form of רָבָה was used.³¹⁸ The extent of God's רָבָה and אֲנָהּ (cognates) was expressed indirectly: Israel asks Joseph for an enormous favor, "...deal with me in רָבָה³¹⁹ and אֲנָהּ³²⁰. Please do not bury

³¹³ Which makes claims like Dumbrell's, "Note the equivalence between רב and πλήρης," rather unwarranted, to say the least (Dumbrell, *Grace and Truth*, 53, footnote 3).

³¹⁴ Exodus 34:6; Numbers 14:18; Nehemiah 9:17; Psalm 86:5; Psalm 86:15; Psalm 103:8; Joel 2:13; Jonah 4:2.

³¹⁵ Nehemiah 13:22; Psalm 5:8; Psalm 69:14; Psalm 106:7; Psalm 106:45; Lamentations 3:32; Isaiah 63:7.

³¹⁶ Genesis 19:19; Numbers 14:19.

³¹⁷ 1 Kings 3:6; 2 Chronicles 1:8; Psalm 57:11; 86:13; 108:5; 145:8.

³¹⁸ Genesis 32:11; 2 Chronicles 6:42; Psalms 17:7; 25:6; 89:2, 50; 106:7, 45; 107:43; 119:41, Isaiah 55:3; 63:7; 63:7; Lamentations 3:22, 32.

³¹⁹ Throughout the study, the term רָבָה is inserted into a biblical text in English if this occurrence of רָבָה is 1) rendered in the singular, and 2) translated with ἔλεος in the singular. Exceptions to this pattern are given behind "/" in the text.

me in Egypt." (Genesis 47:29). A servant acknowledges the source of the success of the long journey, "Blessed be the LORD, ... who has not forsaken His חֶסֶד and his אֱמֶת toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers." (Genesis 24:27). Jacob appreciates the multiplication of his family and possessions: "I am unworthy of all the חֶסֶד and of all the אֱמֶת which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies." (Genesis 32:11). The extent of God's חֶסֶד and אֱמֶת (cognates) was conveyed by cosmic imagery; they extend to the heavens/skies/clouds,³²¹ the ends of the earth (Psalm 98:2–3). Isaiah proclaims regarding the LORD: "For the mountains may be removed and the hills may shake, But My חֶסֶד will not be removed from you." (Isaiah 54:10). Indeed, "The earth is full [גִּלְגָּל/πλήρης] of the חֶסֶד of the LORD." (Psalm 33:5; 119:64). The extent of God's חֶסֶד and אֱמֶת (cognates) was expressed by virtually an infinite scope of time, such as לְאֵלֶּף דּוֹר "to a thousandth generation,"³²² לְעוֹלָם "forever,"³²³ and עוֹלָם "everlasting"³²⁴. To describe the extent of God's חֶסֶד, characters of the

³²⁰ Throughout the study, the terms אֱמֶת/אֱמוּנָה inserted into a biblical text in English indicate that this occurrence of אֱמֶת/אֱמוּנָה is 1) rendered in the singular, and 2) translated by ἀλήθεια in the singular. Exceptions to this pattern are given behind "/" in the text.

³²¹ Psalm 36:6; 57:4, 11; 89:3. Cf. 1 Kings 8:23; Nehemiah 1:5; 2 Chronicles 6:14; Psalms 103:11; 136:5, 26.

³²² Deuteronomy 7:9. God keeps His חֶסֶד to thousands (Exodus 20:6; 34:7; Deuteronomy 5:10; Jeremiah 32:18).

³²³ Psalm 61:8; 89:1, 2, 29.

³²⁴ Isaiah 55:3. For אֱמֶת cf. Psalm 117:2. God's חֶסֶד is עוֹלָם/אֵלֶּם "everlasting" (1 Chronicles 16:34, 41; 2 Chronicles 5:13; 7:3, 6; 20:21; Ezra 3:11; Psalms 100:5; 106:1; 107:1; 118:1, 2, 3, 4, 29; 136:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; 138:8; Isaiah 54:8; Jeremiah 33:11). The חֶסֶד of God is עוֹלָם וְעוֹלָם/אֵלֶּם ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος "from everlasting to everlasting" (Psalm 103:17). Multiple instances of the חֶסֶד of the LORD have been from of old (Psalm 25:6, עוֹלָם וְעוֹלָם ἀπὸ τοῦ αἰῶνος) and are shown forever (2

Scripture often appeal to either multiple events or a generous scope of time. Moses prays, "Pardon ... the iniquity of this people according to the greatness of Your חֶסֶד, just as You also have forgiven this people, from Egypt even until now." (Numbers 14:19). The leader reassures the people that, "God will keep with you His covenant and His חֶסֶד which He swore to your forefathers." (Deuteronomy 7:12). The psalmist asks, "Where are Your former חֶסֶד [pl.], O Lord?" (Psalm 89:50). A Song for the Sabbath day exhorts one "To declare Your חֶסֶד in the morning And Your אֱמוּנָה by night." (Psalm 92:3; cf. Psalm 42:8; 90:14). Surely, חֶסֶד of God endures כָּל-הַיּוֹם "all day long." (Psalm 52:1; cf. Psalm 59:17). The psalmist exclaims, "חֶסֶד [of the LORD] will follow me all the days of my life." (Psalm 23:6). The time-oriented references share a sense of continuity best expressed in the plea, "Your חֶסֶד and Your אֱמוּנָה will continually [תִּמְדּוּ/תִּמְצְוּ] preserve me." (Psalm 40:11–12). The extent of God's חֶסֶד and אֱמוּנָה (cognates) was articulated by referring to a *substantial number of events*. A sinner pleads; "Do not remember the sins of my youth or my transgressions; According to Your חֶסֶד remember me, ... O LORD." (Psalm 25:7). Another who is suffering deprivation hopes, "I will rejoice and be glad in Your חֶסֶד, Because you have seen my affliction; You have known the troubles of my soul." (Psalm 31:8). Another confesses, "Many are the sorrows of the wicked, But he who trusts in the LORD, חֶסֶד shall surround him." (Psalm 32:10). One concludes with assurance that "all the paths of the LORD are חֶסֶד and אֱמוּנָה" (Psalm 25:10). The extent of God's חֶסֶד (and אֱמוּנָה) was uttered by referring to a *great number of people*, such as a "great congregation" (Psalm 40:11–12), "Israel ...the house of Aaron ...those who fear the LORD" (Psalm 118:2, 3, 4), "the king and his counselors and ...all the king's mighty princes" (Ezra 7:28). Sometimes the great number was referred to indirectly. A warrior ruthlessly requests, "in Your חֶסֶד, cut off my enemies and destroy all those who afflict my soul." (Psalm 143:12). And the servant of the LORD peacefully acknowledges, "How precious is Your חֶסֶד, O God! And the children of men take refuge in the

Samuel 22:51; Psalm 18:51). One trusts בְּחֶסֶד-אֱלֹהִים עוֹלָם וָעֶד "in חֶסֶד of God forever and ever" (Psalm 52:10). The LORD's acts of חֶסֶד are many and לֹא-תִמְנוּ "indeed never cease" (Lamentations 3:22; חֶסֶד pl.). Cf. Jeremiah 31:3; Hosea 2:21.

shadow of Your wings." (Psalm 36:8). Ultimately, the Lord is "abundant in רַחֵם to all who call upon Him." (Psalm 86:5).

Moreover, the Evangelist often echoes the book of Exodus which itself elaborates the extent of God's רַחֵם . The Lord is not only יְהוָה and יְהוֹשֻׁעַ and רַחֵם בְּרַחֲמָיו /πολυέλεος (Exodus 34:6), but also the One "who keeps רַחֵם for thousands..." (Exodus 34:7, LXX: ποιῶν ἔλεος εἰς χιλιάδας). This sum of πολυέλεος plus ποιῶν ἔλεος εἰς χιλιάδας (Exodus 34:6–7; cf. 20:6) could well be equal to the excessive πλήρης in John 1:14 in the Evangelist's eyes.

Furthermore, the Evangelist's own style of writing has to be taken into consideration. The writer generally tends to use excessive language. This is evident in the abundance of superlative, correlative, and comparative terminology prominent in the Gospel, such as ἐπάνω, "over, above, more than"; μέγας, μεγάλη, μέγα, "large, great, greatest"; μείζων and μειζότερος (comp. of μέγας), greater, often = superl. greatest; μείζον, "all the more"; μέγιστος (superl. of μέγας), "very great, greatest"; ὅλος, "whole, all, complete, entire, altogether, wholly"; ὅσοι, "as much as, as many as, all, everyone"; πάντοτε, "always, at all times"; πᾶς, πᾶσα, πᾶν, each, every (pl. all); every kind of; all, full, absolute, greatest; πλήθος, "multitude, crowd"; πολὺς, "many, much, large"; τοσοῦτος, "so great, so many, so long", and other relevant terminology.³²⁵ This tendency is especially evident when the author writes of the Divine, in expressions such as³²⁶ "six stone waterpots ...containing twenty or thirty gallons each ...filled ...up to the brim" (2:6–7), "the Spirit without measure" (3:34), "all who are in the tombs" (5:28), "rivers of living water" (7:38), "a pound of very costly perfume of pure nard ...the house ...filled with the fragrance of the perfume" (12:3), "much fruit" (15:5), "a mixture of myrrh and aloes, about a hundred pounds" (19:39), "the great number of fish ...full of fish ...full of large fish, a hundred and fifty-three" (21:6–11), "many other things which Jesus did, which if they were written in detail ... even the

³²⁵ Such as αἰώνιος, τελέω, and τελειόω.

³²⁶ Cf. 2:6–7; 3:31, 35; 4:11; 5:20; 7:8; 10:10, 29; 11:48; 12:37; 15:11; 16:24; 17:9, 13; 18:20, 36; 19:29.

world itself would not contain the books that would be written" (21:25). This overflowing abundance is also clearly seen in the scale of miracles. The man whom Jesus heals has been ill for thirty-eight years (5:5). The crowd Jesus feeds is so great in numbers that "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little" (6:7). When the crowd is fed, the disciples gather and fill twelve baskets with fragments! (6:13). Lazarus whom Jesus raises from the dead has been in the tomb for four days (11:17, 39).³²⁷ This tendency of the Evangelist to use excessive language is evident from the examination of the scale and vocabulary of the miracle scenes.³²⁸ The Evangelist's tendency to use excessive language while speaking of the Divine might have contributed to translating כֶּן with the πλήρης instead of the weaker πολυ... or πλήθος as in the LXX.

Finally, NT authors other than the Evangelist use extraordinary degrees and employ terminology different from that of the standard LXX while speaking of the divine χάρις. Consider, for example, the following: "And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and χάρις ... μεγάλη was upon them all" (Acts 4:33); "But the free gift is not like the transgression. For if by the transgression of the one the many died, πολλῶ μαλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν" (Romans 5:15); "... much more those who receive τὴν περισσείαν τῆς χάριτος ..." (Romans 5:17); "... ὑπερεπερίσσευσεν ἡ χάρις" (Romans 5:20); "... ἵνα ἡ χάρις πλεονάσῃ ..." (Romans 6:1); "... ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ" (2 Corinthians 4:15); "... ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν ..." (1 Timothy 1:14); "χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη" (1 Peter 1:2, cf. indirectly Titus 2:11); "... the wisdom from above is first pure, then peaceable, gentle, reasonable, μεστὴ ἐλέους and good fruits, unwavering, without hypocrisy" (James 3:17). So could the Evangelist follow the practices of

³²⁷ Cf. Mark 5:35–42.

³²⁸ Kysar also points out that the wondrous character of Jesus is emphasised in various ways: The healing is done at a distance (4:43–53). Jesus not only walks on the water but immediately effects the landing of the boat (6:16–21; cf. Mark 6:45–52). See Kysar, *John*, 917.

Christian writers in rendering כֶּה with the excessive πλήρης instead of the regular but weaker πολυ... or πλήθος as in the LXX/OG. Notably, the NT authors use *various* expressions—μέγας (Acts 4:33), μεστός (James 3:17), πολλῶ μᾶλλον ...εἰς τοὺς πολλοὺς ἐπερίσσευσεν (Romans 5:15), ὑπερπερισσεύω (Romans 5:20), πλεονάζω (Romans 6:1; 2 Corinthians 4:15), ὑπερπλεονάζω (1 Timothy 1:14), πληθύνω (1 Peter 1:2), περισσεύει (Romans 5:17)—to convey the extent of the divine χάρις. So the Evangelist was not bound to the LXX's πολυ... or πλήθος but could legitimately use πλήρης for this purpose of expressing the extent of χάρις in translating כֶּה.

The above evidence demonstrates that the Evangelist can legitimately translate כֶּה of Exodus 34:6 with πλήρης in John 1:14.

2.2.1.2 The Evangelist can legitimately translate כֶּה with χάρις

2.2.1.2.1 כֶּה is translated with χάρις in the OG

The term כֶּה is translated with χάρις in the OG, in Esther and Ben Sirach. The translator of the book of Esther renders כֶּה with χάρις in Esther 2:9, so that the sentence, "Now the young lady pleased him and found כֶּה with him" is translated, "And the damsel pleased him, and she found χάρις in his sight." Another case comes in Esther 2:17, where the parent text, "The king loved Esther more than all the women, and she found כֶּה and כֶּה with him more than all the virgins," is rendered as follows: "And the king loved Esther, and she found χάρις beyond all the *other* virgins." At this point the translator either omits one of the occurrences of כֶּה/כֶּה or conveys both of them with the single χάρις. With the former option, the interpreter probably keeps כֶּה and omits כֶּה³²⁹, and we have a case for translating כֶּה with χάρις. With the latter option, both כֶּה

³²⁹ One may argue this from the absence of a Greek equivalent to כֶּה in Esther 5:2 and the presence of a translation for כֶּה elsewhere in Esther. This makes it more likely that the translator omits כֶּה and renders כֶּה with χάρις in Esther 2:17. But it is rather questionable

and חן are conveyed with single χάρις in Esther 2:17. This latter option is preferable. First, the author of the book of Esther does not make a distinction between רַחֵם and חן originally. The same writer maintains that, "the young lady pleased him [king Ahasuerus] and found רַחֵם with him." (Esther 2:9). Further, "Esther found חן in the eyes of all who saw her." (Esther 2:15; see also 5:8; 7:3; 8:5). Second, the translator renders all the other *separate* occurrences of רַחֵם (Esther 2:9,17) and חן (Esther 2:15, 17; 5:8; 7:3; 8:5) in the book with χάρις. Therefore, when רַחֵם and חן occur together in Esther 2:17, the interpreter naturally translates both רַחֵם and חן with a single χάρις. This means that the translator of the book of Esther 1) perceives רַחֵם and חן as synonyms, and 2) deems χάρις as suitable to cover both רַחֵם and חן. The grandson of Ben Sirach translates רַחֵם with χάρις on two known occasions. The phrase "withhold not Your רַחֵם from the dead" (Sirach 7:33, Patrick W. Skehan's translation) is translated as "withhold not χάρις from the dead." (Sirach 7:33b RSV). The exhortation, "רַחֵם, like eternity, will never be cut off," (Sirach 40:17 Skehan from the superior manuscript M) is translated as "χάρις is like a garden of blessings." (Sirach 40:17 RSV).³³⁰ Still missing fragments of Ben Sirach probably contain other occurrences of רַחֵם translated with χάρις.³³¹

Harris claims that πλήρης χάριτος καὶ ἀληθείας does not allude to רַחֵם וְחֵן. She therefore objects to these OG cases of רַחֵם translated with χάρις:

whether one can legitimately take the translator's wide deviation from the parent Hebrew text of Esther 4:17–5:2 as omitting a term of Esther 5:2.

³³⁰ See Benjamin G. Wright, *Ben Sirach*, 177–178.

³³¹ In Ben Sirach χάρις occurs 27 times. Of the 27, the parent Hebrew text is extant for 13 but not yet available for the 14 other occurrences of χάρις. Since in the 13 occurrences χάρις does translate רַחֵם on 2 occasions then it is likely that among the rest of the 14 occurrences one finds at least 2 more cases of רַחֵם translated with χάρις. And in several of the 14, χάρις may well be

[In] the four texts in question (Esth. 2:9; 2:17; Eccles 7:33; 40:17) *χάρις* means either the favour a woman finds in the eyes of another (her attractiveness), or the kindness and bounty shown by the wealthy to the needy. In these senses it is unlikely to be found in conjunction with *ἀλήθεια*.³³²

Harris' attempt to overthrow the evidence, however, is invalid. First, in Esther and Ben Sirach *χάρις* and *ἀλήθεια* are not found in conjunction *by design*. Therefore, it is inappropriate to base the unlikelihood of such a conjunction elsewhere on the basis of usage in Esther and Ben Sirach. Second, the sense of "the kindness and bounty shown by the wealthy to the needy," which is eminent in Ben Sirach 7:33; 40:7, is indeed a prominent feature of God's character. This sense instead increases the likelihood of finding *רַחֲמִים/חָרִים* in conjunction with *ἀλήθεια* elsewhere.³³³ Third, Esther's imagery of marriage is rather appropriate when it comes to God *רַחֲמִים וְאֵמֶת*.³³⁴ At any rate, the likelihood of "*χάρις* ...to be found in conjunction with *ἀλήθεια*" by no means nullifies the fact of *רַחֲמִים* being translated with *χάρις* in Esther 2:9 and Ben Sirach 7:33; 40:17.

related to the Lord (Sirach 19:25; 21:16; 24:16, 17; 37:21). It may be that the phrase *χάριν ἀνθρώπου* of Ben Sirach 17:22 has *רַחֲמִים* in the original (R. H. Charles, *Ecclesiasticus*, *passim*).

³³² Harris, *Prologue and Gospel*, 66.

³³³ In fact, the terms *רַחֲמִים/חָרִים* (*χάρις/ἀλήθεια*) are brought together in Ben Sirach. They are even used—though indirectly—of God (Sirach 41:14a–42:8). *אֵמֶת* (Sirach 4:15; 37:15, translated *ἀλήθεια*) may well be related to God.

³³⁴ Genesis 24:12, 14, 49; Ruth 1:8; Proverbs 31:26; Jeremiah 2:2; 13:31.

2.2.1.2.2 *תקן* is translated with *χαρίζ* (cognates) in
Theodotion and Aquila, Recensions to the
LXX/OG

Theodotion's recension to the LXX/OG was produced in the 1st century B.C.E.–2nd century C.E.,³³⁵ and Aquila's in 28–128 C.E.³³⁶ As contemporaries of the Evangelist, Theodotion and Aquila are very useful in evaluating tendencies in translating *תקן*.³³⁷ Our study has identified numerous occurrences of *תקן* translated with *χαρίζ* (and cognates) in the OG,

³³⁵ The composite nature of the Theodotion text is widely recognised. "Historical" Theodotion lived in the 2nd century C.E., but distinctive "Theodotonic" readings are found in earlier sources. This first "layer" of Theodotion's work appears to be part of a larger burst of recensional activity, from the 1st century B.C.E. (Greenspoon, *Greek Versions*, 794).

³³⁶ Melvin K. H. Peters maintains that Aquila's version was completed in 128 C.E. (Peters, *Septuagint*, 110). Greenspoon places Aquila's activity as a translator in the first quarter of the 2nd century C.E. (Greenspoon, *Aquila's Version*, 320). But Aquila's recension should be seen as the culmination of at least a century's worth of translational activity within the Jewish community (Dominique Barthélemy, *Les Devanciers d'Aquila*, passim).

³³⁷ Symmachus, Quinta, and Sexta—recensions to the LXX/OG represented in the Hexapla of Origen—post-date the Gospel. Evans proposes four criteria—antecedent documentation, contamination, provenance, and coherence—that should be considered in evaluating the potential relevance of concepts found in a document that postdates the NT writing in question (Evans, *Word and Glory*, 18–19). By using these criteria one certainly can (and we have done so but omitted this component due to restrictions on the study's volume) demonstrate that Symmachus, Quinta, and Sexta 1) are not biased toward making the LXX/OG sound more like the Gospel, and 2) view *ἐλεος* and *χαρίζ* as interchangeable synonyms both suitable for translating *תקן* (see, particularly, Psalms 33; 89). Evidence found in Symmachus, Quinta, and Sexta can be projected legitimately onto the époque of the Evangelist.

Theodotion and Aquila.³³⁸ Some of them have already been noted by scholars.³³⁹ Thus, an interpreter translates חֶסֶד with χάρις in Esther 2:9, and also, possibly,³⁴⁰ in Esther 2:17. The grandson of Ben Sirach translates חֶסֶד with χάρις in Sirach 7:33; 40:17. Theodotion uses χάρις to depict חֶסֶד of the Law in Proverbs 31:26. Theodotion renders χάρισμα for חֶסֶד of the LORD in Psalm 31:22 MT.³⁴¹ Aquila, perhaps,³⁴² translates the חֶסֶד of the LORD with χάρις in Psalm 106:7. Symmachus translates חֶסֶד of man with χάρις in 2 Samuel 10:2.³⁴³ Symmachus employs χάρις to express the חֶסֶד of the LORD in Psalms 31:8; 40:11; 89:25. Symmachus employs χάρις to express the חֶסֶד of the LORD in Lamentations 3:32 and, perhaps,³⁴⁴ also in Psalm 40:12 MT. Symmachus also renders ἐπὶ χάρις translating חֶסֶד in regard to the Law in Proverbs 31:26. Quinta translates the חֶסֶד of the LORD with χάρις in Psalm 33:5. Sexta conveys the חֶסֶד of the LORD with χάρις in Psalm 31:17 (33:18 MT).

³³⁸ An unknown interpreter translates חֶסֶד with χάρις in Psalm 109:12 as indicated by an inscription in the margins to Syro-Hexapla (see—in small print indicating uncertainty—Fridericus Field, *Origenis Hexaplorum: Jobus-Malachias*, 265).

³³⁹ Cf. Dodd, *John*, 175, footnote 3; Hanson, *John 1:14–18 and Exodus 34*, 93; Harris, *Prologue and Gospel*, 66; Schnackenburg, *John 1–4*, 272, footnote 193.

³⁴⁰ חֶסֶד and/or חֵן correspond to χάρις in Esther 2:17. The translator has a slight preference for omitting חֵן and translating חֶסֶד with χάρις. But it is more likely—by far—that the interpreter conveys both חֶסֶד and חֵן with a single χάρις in 2 Esther 2:17.

³⁴¹ So also Conzelmann, “χάρισμα”, 9:403; Ralph P. Martin, *Gifts*, 1018; Gillis P. Wetter, *Charis*, 174. Conzelmann observes that χάρισμα “denotes the result of χάρις viewed as an action with no sharp distinction from this term.” Wetter agrees that, “As χάρισμα overlaps the field of χάρις, so does χάρις that of χάρισμα.” See Romans 15:15.

³⁴² Attested by Syro-Hexapla.

³⁴³ Symmachus does not translate חֶסֶד with χάρις in 2 Samuel 2:6 (contra Hanson, *John 1:14–18 and Exodus 34*, 93; Schnackenburg, *John 1–4*, 272, footnote 193).

Our study concludes that evidence from the OG, Theodotion, Aquila, Symmachus, Quinta, and Sexta with their scope and continuity definitely support the case of the legitimacy of translating רַחוּם with $\chi\acute{\alpha}\rho\iota\varsigma$ at the time of the Evangelist.

2.2.1.3 The Evangelist can legitimately translate אֱלֹהִים with $\alpha\lambda\eta\theta\epsilon\iota\alpha$

The Evangelist can legitimately translate אֱלֹהִים with $\alpha\lambda\eta\theta\epsilon\iota\alpha$.³⁴⁵ Translating אֱלֹהִים with $\alpha\lambda\eta\theta\epsilon\iota\alpha$, a cognate of $\alpha\lambda\eta\theta\epsilon\iota\alpha$, was considered to be perfectly appropriate by the translators of Exodus 34:6 (LXX). In fact, translating *creedal* attributes of the אֱלֹהִים family with $\alpha\lambda\eta\theta\epsilon\iota\alpha$ is found consistently throughout the whole of the LXX/OG. This vast scope assures one that the use of $\alpha\lambda\eta\theta\epsilon\iota\alpha$ for אֱלֹהִים was entirely proper. Remarkably, the אֱלֹהִים family includes not only אֱלֹהִים but also אֱלֹהִיִּם . The term רַחוּם is employed together with אֱלֹהִים in 33 verses and with אֱלֹהִיִּם in 11 verses. In the LXX/OG, when it comes to the pair רַחוּם and אֱלֹהִים (אֱלֹהִיִּם), the term אֱלֹהִים (אֱלֹהִיִּם)—the creedal attribute of the character of God—is always translated with a cognate of $\alpha\lambda\eta\theta\epsilon\iota\alpha$. Even when רַחוּם , אֱלֹהִיִּם and אֱלֹהִים appear in the same verse, both אֱלֹהִים and אֱלֹהִיִּם are translated with $\alpha\lambda\eta\theta\epsilon\iota\alpha$. This is particularly true in the case of אֱלֹהִים when employed in the known OT occurrences of the creed (Exodus 34:6; Psalm 86:15). Apparently, $\alpha\lambda\eta\theta\epsilon\iota\alpha$ was deemed to be perfectly capable of conveying the sense of the creedal אֱלֹהִים (אֱלֹהִיִּם). Tov rightly concluded that, “if a certain Greek word represents a given Hebrew word in most of its occurrences, it has become almost by implication a mere symbol for that Hebrew word in the translation.”³⁴⁶ This certainly is the case with $\alpha\lambda\eta\theta\epsilon\iota\alpha$, which, therefore, symbolises all the connotations of אֱלֹהִים .

³⁴⁴ Attested by Syro-Hexapla.

³⁴⁵ See elsewhere in our study (under the critique of Bultmann’s arguments).

³⁴⁶ Tov, *The Greek and Hebrew Bible*, 90.

**2.2.1.4 The phrase πλήρης χάριτος καὶ ἀληθείας reflects practices
common to the époque of the Evangelist in alluding
to/echoing the OT creed**

Our study further proposes that the choice of πλήρης χάριτος καὶ ἀληθείας reflects practices common to the époque of the Evangelist in alluding to/echoing the OT creed. To begin with, writers immediately preceding and contemporary with the Evangelist themselves allude to and echo the creed. It is evident in their descriptions of Christian virtues—μακροθυμία,³⁴⁷ οἰκτιρισμός,³⁴⁸ and σπλάγχχνον.³⁴⁹ Attributes of God also appear in various passages, such as Luke 1:50, 58, 71; 6:35³⁵⁰; 18:7³⁵¹; Romans 2:4³⁵²; 3:24–25³⁵³; 9:15³⁵⁴, 22³⁵⁵; 11:29–32³⁵⁶; 15:7–11; Ephesians 2:4–8; James 5:11; 2 Peter 1:3³⁵⁷; 1:16³⁵⁸; Revelation 3:14; 6:10³⁵⁹; Prayer of Manasseh 7; Sirach 2:11; 5:4–6. So it is appropriate for the Evangelist to allude to Exodus 34:6 in John 1:14. Moreover, writers of the Evangelist's époque are rather flexible in alluding

³⁴⁷ See Richard N. Longenecker, *Galatians*, 258–259; Peter T. O'Brien, *Colossians*, 24; F. F. Bruce, *1 & 2 Thessalonians*, 123 (μακροθυμέω).

³⁴⁸ Koster, "σπλάγχχνον," 7:556 footnote 50 (*Colossians* 3:12); O'Brien, *Colossians*, 192.

³⁴⁹ Koster, "σπλάγχχνον," 7:556 footnote 50 (*Colossians* 3:12).

³⁵⁰ NA²⁷, 786; Nolland, *Luke* 1:1–9:20, 300.

³⁵¹ David R. Catchpole, *The Son of Man*, 93–98; Nolland, *Luke* 9:21–18:34, 869.

³⁵² Dunn, *Romans* 1–8, 82; Konrad Weiss, "χρηστός," 9:486.

³⁵³ Dunn, *Romans* 1–8, 174.

³⁵⁴ Dunn, *Romans* 9–16, 551–552; John F. Piper Jr., *Justification*, 67.

³⁵⁵ Dunn, *Romans* 9–16, 558.

³⁵⁶ Dunn, *Romans* 9–16, 687–688.

³⁵⁷ Bauckham, *Jude, 2 Peter*, 178.

³⁵⁸ Bauckham, *Jude, 2 Peter*, 215.

³⁵⁹ There is an ongoing discussion regarding whether the expression ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός "Lord, holy and true" (Revelation 6:10) stems from Exodus 34:6. See David Aune, *Revelation* 1–5, 235; David Aune, *Revelation* 6–16, 378, 388, 406.

to/echoing the OT creed. So the Evangelist can render non-Septuagintal πλήρης χάριτος καὶ ἀληθείας for רַב־חֶסֶד וְחֶסֶד אֱמֶת. To demonstrate this point, let us consider several passages dealing with רַב־חֶסֶד וְחֶסֶד אֱמֶת as attributes of the character of God.

Luke writes, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν (Luke 1:50). John Nolland observes that the thought is that of Psalm 103 (102 LXX):17. Noticeably, the Lukan language diverges from the LXX, especially in the phrase εἰς γενεὰς καὶ γενεὰς ("to generation upon generation"), which is not found anywhere in the LXX/OG.³⁶⁰

The Magnificat depicts Mary exalting the Lord in a song of praise (Luke 1:46–55). Modelling the Magnificat after the hymn-of-praise category of psalms suggests that its author is, perhaps, aware of the creedal formula רַב־חֶסֶד וְחֶסֶד אֱמֶת extant in Psalm 103:8.³⁶¹ How the sense of grace can predominate is seen in the explanatory, "ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς" (Luke 1:58).³⁶² Bultmann indicates that this corresponds to the creedal רַב־חֶסֶד וְחֶסֶד אֱמֶת.³⁶³ Again, Luke deviates from the LXX/OG terminology of πολυέλεος to μεγαλύνω ... ἔλεος in Luke 1:58.

Zechariah prophesies: "To show ἔλεος toward our fathers, and to remember His holy covenant" (Luke 1:72). The editorial board of NA²⁷ lists Luke 1:72 as an allusion to "and He

³⁶⁰ Nolland, *Luke 1:1–9:20*, 71.

³⁶¹ Brown is content (with qualification) to assign the Magnificat to the hymn-of-praise category which includes Psalms 8, 19, 29, 33, 100, 103, 104, 111, 113, 114, 117, 135, 136, 145–50. See Brown, *The Birth*, 355–357; Nolland, *Luke 1:1–9:20*, 62–64.

³⁶² Notice also the notion of the fullness of God's ἔλεος in the exclamation, "and His ἔλεος is upon generation after generation toward those who fear Him" (Luke 1:50).

³⁶³ Bultmann, "ἔλεος," footnote 96; NA²⁷, 771. Noticeably, several scholars view canticles of Luke as translated from Hebrew. So the Evangelist could translate according to contemporary custom. See M. Alfred Bichsel, *Hymns*, 350–351; Brown, *Infancy*, 660–662; Nolland, *Luke 1:1–9:20*, 62–64.

remembered His covenant for their sake, and relented according to the יִרְחַן בָּרַךְ [OG: πλήθος τοῦ ἐλέους]³⁶⁴ (Psalm 106:45).³⁶⁵ Remarkably, Luke 1:72 does not convey the extent of God's יִרְחַן/ἐλεος expressed by both the Hebrew and Greek texts of the Psalm (בָּרַךְ/πλήθος).

One cannot help but think that Paul's appeal in Romans 2:4 (ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἔγει;) is an echo of three to four creedal attributes of God, only expressed in the author's own terms.

Paul appeals to creedal attributes of the character of God in his exhortation to "accept one another, just as Christ also accepted us εἰς δόξαν τοῦ θεοῦ. For I say that Christ has become a servant to the circumcision ὑπὲρ ἀληθείας θεοῦ to confirm the promises *given* to the fathers, and for the Gentiles ὑπὲρ ἐλέους δοξάσαι τὸν θεόν; as it is written, ... 'PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM'" (Romans 15:7–11). James D. G. Dunn correctly observes that Paul argues from an allusion to Psalm 116:1–2 in the OG, which reads, ἀλληλουια αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη ἐπαινέσατε αὐτόν πάντες οἱ λαοί ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς καὶ ἡ ἀλήθεια τοῦ κυρίου μένει εἰς τὸν αἰῶνα.³⁶⁶ Here the apostle uses the common creedal LXX terminology of ἔλεος ... ἀλήθεια and even mentions the δόξα of God. But Paul does not feel obligated to follow the exact LXX phraseology while dealing with attributes of the character of God (cf. Romans 15:7–11 and Psalm 117:1–2 OG).

Paul elsewhere explains,

³⁶⁴ Kere: יִרְחַן.

³⁶⁵ NA²⁷, 787.

³⁶⁶ Dunn, *Romans 1–8*, 845–850.

ὁ δὲ θεὸς πλούσιος ὧν ἐν ἐλέει, because of His great love with which He loved us,³⁶⁷ even when we were dead in our transgressions, made us alive together with Christ (χάριτί you have been saved), and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι toward us in Christ Jesus. For χάριτί you have been saved through faith; and that not of yourselves, *it is* the gift of God ...³⁶⁸

Ephesians 2:4–8 contributes much to the discussion. First, as Bultmann³⁶⁹ and Lincoln³⁷⁰ point out, the expression ὁ δὲ θεὸς πλούσιος ὧν ἐν ἐλέει (“God, being rich in mercy”) corresponds to the creedal רַב־חַסֵּד. But instead of the standard LXX/OG’s πολὺ or πλῆθος for רַב, Ephesians 2:4 employs πλούσιος. Second, χάρις (Ephesians 2:5, 7, 8) serves as a synonym for ἔλεος (Ephesians 2:4),³⁷¹ while both denote an attribute of God (at least in Ephesians 2:4, 7). Third, χάρις—an attribute of God—is modified by τὸ ὑπερβάλλον πλοῦτος (Ephesians 2:7). The combination of ὑπερβάλλω (“surpass”)³⁷² and πλοῦτος (“riches, wealth, abundance”)³⁷³ expresses the extreme extent of God’s χάρις. Without a doubt, the expression τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ echoes the OT description of רַב־חַסֵּד of God. But neither ὑπερβάλλω nor πλοῦτος nor χάρις is employed by the LXX/OG to translate רַב־חַסֵּד of God. Thus, the writer again deviates from the LXX/OG’s pattern of conveying רַב־חַסֵּד.

³⁶⁷ Notice the resemblance to the Gospel of John’s “full of grace and truth... God so loved the world.”

³⁶⁸ Ephesians 2:4–8.

³⁶⁹ Bultmann, “ἔλεος,” footnote 96.

³⁷⁰ Lincoln, *Ephesians*, 99–100.

³⁷¹ Lincoln acknowledges that “the term χάρις (“grace”) (Ephesians 2:5, 7, 8) is synonymous with ἔλεος (“mercy”) (Ephesians 2:4)” (Lincoln, *Ephesians*, 100).

³⁷² In the form of a participle, “immeasurable, tremendous” (*UBSDICT*).

³⁷³ *UBSDICT*.

James writes that πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων (James 5:11). The editorial board of NA²⁷ lists James 5:11 as an allusion to either Exodus 34:6 or Psalm 103:8.³⁷⁴ Ralph P. Martin agrees that “such attributions to God here reflect OT teaching (Pss 103:8; 111:4; cf. Exod 34:6).”³⁷⁵ Helmut Köster claims that “The saying sounds like an OT quotation and is unquestionably a Greek translation of the common OT הַיְהוָה רַחוּם וְרַחוּם or similar Hebrew formulae” and refers to the creedal Psalm 103:8; 111:4, cf. Exodus 34:6, Joel 2:13.³⁷⁶

The phrase in James 5:11 is illuminating for our discussion. First, its πολὺσπλαγχνός (“very compassionate”)³⁷⁷ probably corresponds to πολυέλεος and not some other term of the creedal οἰκτίρμων καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός. Of all the terms used in the creed 1) οἰκτίρμων is already used in James 5:11; 2) ἐλεήμων lacks a modifier of extent which πολὺσπλαγχνός employs; 3) μακρόθυμος and ἀληθινός differ from πολὺσπλαγχνός in meaning; and 4) πολυέλεος corresponds with both the meaning and extent (πολύ) of πολὺσπλαγχνός.³⁷⁸ Therefore, James probably employs πολὺσπλαγχνός ...οἰκτίρμων to convey the either creedal רַחוּם רַחוּם ... רַחוּם or the LXX/OG’s corresponding οἰκτίρμων ...πολυέλεος. In any case, the writer deviates from the LXX/OG’s pattern. Second, if James translates πολὺσπλαγχνός for רַחוּם רַחוּם then the writer is probably *dissatisfied* with the standard LXX/OG translation πολυέλεος/τὸ πλῆθος τοῦ ἐλέους. Third, the LXX/OG never uses πολὺσπλαγχνός for the Hebrew terminology of the creed. The term πολὺσπλαγχνός occurs only once in biblical Greek, in James 5:11. Hence, James does not hesitate to use a *unique* term to depict an attribute of God.³⁷⁹ Fourth, if πολὺσπλαγχνός

³⁷⁴ NA²⁷, 774, 786.

³⁷⁵ Martin, *James*, 196.

³⁷⁶ Köster, “σπλάγχνον,” footnote 56.

³⁷⁷ UBS⁵ DICT.

³⁷⁸ The term πολυέλεος also has the advantage of covering the meaning of another creedal term—ἐλεήμων—as both stem from the same root.

³⁷⁹ James is aware that the term πλῆθος is used to convey רַב in numerous occurrences of רַב רַב (James 5:20) and employs ἔλεος, the LXX/OG term used to convey רַב (James 2:13; 3:17).

...οἰκτιρμῶν translates the creedal ܕܚܝܬܐ ܕܥܡܝܢ (corresponding to LXX/OG's οἰκτιρμῶν ... πολυέλεος), then neither the observance of the traditional *order* nor the *extraction* of just the two attributes of God from their full original list seems to constitute a problem for the writer.

James and Peter are aware that the term πλήθος is used to convey ܕܚܝܬܐ in numerous occurrences of ܕܚܝܬܐ. Both writers employ the phrase πλήθος ἁμαρτιῶν "multitude of sins" (James 5:20; 1 Peter 4:8). The authors probably even use πλήθος to translate ܕܚܝܬܐ.³⁸⁰ But neither James nor Peter uses πλήθος to convey the extent of ܕܚܝܬܐ as the LXX/OG does. Instead, James employs πολὺσπλαγχνος (James 5:11) and Peter chooses πολὺ αὐτοῦ ἔλεος³⁸¹ (1 Peter 1:3). Hence, NT authors have preferences in the vocabulary to convey the extent of ܕܚܝܬܐ that differ from that established by the LXX/OG. Moreover, Martin rightly observes that the reference to the covering of a multitude of sins in James 5:20 (cf. 1 Peter 4:8) parallels the saving of the person from death and implies forgiveness (James 5:11).³⁸² This concept of a plurality of sins suggests the "extent of the forgiveness"³⁸³ and harkens back to the wideness of God's mercy (cf. James 2:13b).³⁸⁴ It reminds one of rather artistic ways in which the extent of God's ܕܚܝܬܐ can be conveyed in the NT. This in turn encourages seeing ܕܚܝܬܐ behind πλήρης χάριτος.

Peter exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who κατὰ τὸ πολὺ αὐτοῦ ἔλεος has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3). J. Ramsey Michaels points out that the Jewishness of Peter's reference to mercy in this context of blessing can be seen from the OT, particularly Psalm 65:20: "Blessed be God, who has not turned away my prayer nor τὸ ἔλεος αὐτοῦ ἀπ' "

³⁸⁰ Cf. ܕܚܝܬܐ ܕܥܡܝܢ/τὸ πλήθος τῶν ἁμαρτιῶν in Ezekiel 28:17 (Michaels, *1 Peter*, 246).

³⁸¹ πολὺ αὐτοῦ ἔλεος corresponds to the LXX/OG's πολυέλεος.

³⁸² See Martin, *James*, 217. Cf. Psalms 32:1; 85:2; Daniel 4:24; Romans 4:7.

³⁸³ Peter H. Davids, *James*, 200.

³⁸⁴ Martin, *James*, 219.

ἐμοῦ.³⁸⁵ Bultmann believes that the phrase κατὰ τὸ πολὺ αὐτοῦ ἔλεος corresponds to the creedal ܕܡܢ ܕܒܪܐܬܐ.³⁸⁶ In κατὰ τὸ πολὺ αὐτοῦ ἔλεος, Peter inserts αὐτός between πολὺς and ἔλεος, so that he deviates somewhat from the LXX/OG's pattern of rendering ܕܡܢ ܕܒܪܐܬܐ with πολυέλεος.

The *Prayer of Manasseh* is preserved primarily in Greek and Syriac. Many scholars maintain that Greek is the original language; others conclude that it was composed in a Semitic language.³⁸⁷ It is safe to conclude that the Prayer was composed "either in the second or the first century B.C.E., with the recognition that it also could have been composed during the early part of the 1st century C.E. Therefore this text is appropriate for evaluating the suitability of alluding to the OT creed with πλήρης χάριτος καὶ ἀληθείας. The *Prayer* reads;³⁸⁸

1 O Lord Almighty, God of our fathers...

6 ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου

7 for thou art the Lord Most High, εὐσπλαγχνος μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ κακίαις ἀνθρώπων ...³⁸⁹

11 And now I bend the knee of my heart, beseeching thee for thy χρηστότης...

³⁸⁵ Psalm 65:20 OG. See Michaels, *1 Peter*, 18.

³⁸⁶ Bultmann, "ἔλεος," footnote 96.

³⁸⁷ See Charlesworth, *Manasseh*, 625–627; J. C. Dancy, *The Prayer of Manasseh*, 243.

³⁸⁸ The Greek text of the *Prayer of Manasseh* as in Odes 12 (IB') according to Göttingen LXX, *Psalmi cum Odis*. The English translation is from the RSV.

³⁸⁹ Göttingen LXX, *Psalmi cum Odis*, 362 reports a textual variant which here continues, "Thou, O Lord, according to thy πλήθος τῆς χρηστότητος hast promised repentance and forgiveness to those who have sinned against thee; and τῷ πλήθει τῶν οἰκτίρμων thou hast appointed repentance for sinners, that they may be saved." (*Prayer of Manasseh* 7"a" RSV). This textual variant is doubtful.

14 and in me thou wilt manifest τὴν ἀγαθωσύνην σου; for, unworthy as I am, thou wilt save me in τὸ πολὺ ἔλεός σου... (Prayer of Manasseh, RSV)

The author of the *Prayer* probably alludes to Jonah 4:2/Joel 2:13's version of the creed. Only Jonah 4:2/Joel 2:13 mention the "relenting of evil" [חַנּוּן/מֵתָנִין/μετανοῶν ἐπὶ ταῖς κακίαις] attribute of God. The three also observe the reversed—חַנּוּן ...רַחֲמִים/ἐλεήμων... οἰκτίρμων³⁹⁰—order of the attributes.

Comparison of ἐλεήμων καὶ οἰκτίρμων μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις (Jonah 4:2; cf. also Joel 2:13) with εὐσπλαγχνος μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ κακίαις (*Prayer of Manasseh* 7) suggests that the author of the *Prayer* covers both creedal רַחֲמִים/ἐλεήμων and חַנּוּן/οἰκτίρμων with only the single term εὐσπλαγχνος and then reproduces the rest of the creed. Similarly, the Evangelist may also cover any two of the three or even all three creedal terms—οἰκτίρμων, ἐλεήμων, and πολυέλεος (Exodus 34:6)—by the single term χάρις (John 1:14). Remarkably, εὐσπλαγχνος employed in *Prayer of Manasseh* 7 is never used in the LXX/OG to convey any of the creedal attributes. So the Evangelist can initiate the usage of χάρις (1:14) instead of the common (πολύ)ἔλεος (Exodus 34:6). The writer of the *Prayer* uses ἀμέτρητος, "unmeasured, immeasurable, immense, unnumbered, countless") to describe the extent of God's ἔλεος (*Prayer of Manasseh* 6). What is notable is that ἀμέτρητος has never been used for this purpose in the LXX/OG. So the Evangelist can innovate and use πλήρης to translate חַן of the creedal חַנּוּן/חֲסֵד. Finally, the writer of the *Prayer* emphasises the degree of God's ἔλεος. Its force is first expressed by ἀμέτρητος, then followed by πολυέλεος and πολὺ ἔλεος (*Prayer of Manasseh* 6, 7, 14). Correspondingly, the Evangelist perhaps renders πλήρης as a result of dissatisfaction with the inadequate LXX/OG translation of חַן with either πολὺ, or πλῆθος.

No Hebrew parent text is yet available to evaluate the principles of translation of the numerous occurrences of ἔλεος,³⁹¹ χάρις,³⁹² οἰκτίρμων,³⁹³ ἐλεήμων,³⁹⁴ and μακρόθυμος³⁹⁵ in Ben

³⁹⁰ Cf. the standard חַנּוּן ...רַחֲמִים (Exodus 34:6).

³⁹¹ Sirach 2:7a, 9, 18; 18:5, 11; 13ab; 28:4a; 29:1a; 32(35):26a.

Sirach.³⁹⁶ Our study confirms³⁹⁷ that רָצָה is translated as χάρις at Sirach 7:33 and 40:17. Our study advances the case by discussing the following findings.³⁹⁸

The translator of the book of Ben Sirach is flexible in translating the term רָצָה into Greek. On the one hand, the interpreter translates: "I will now praise those godly [רָצָה pl.] people, our ancestors," with "Let us now praise ἄνδρας ἐνδόξους, and our fathers in their generations" (Sirach 44:1). On the other hand, the grandson translates, "these were godly [רָצָה] people whose virtues will not be forgotten"³⁹⁹ with "these were ἄνδρες ἐλέους, whose righteous deeds have not been forgotten" (Sirach 44:10). Here, the interpreter translates two occurrences of רָצָה brought into a close proximity with basically the same meaning and context by, first ἐνδοξος (Sirach 44:1), and then ἔλεος (Sirach 44:10). Notably ἔλεος, besides serving as a translation for רָצָה, translates also נַשְׁעָה—God's "saving help" (Sirach 35:25, cf. Sirach 51:29) and רְצוֹן—God's "will" (Sirach 50:22).

³⁹² Sirach 17:22; 19:25; 20:16; 21:16; 24:16; 24:17; 26:13; 26:15; 29:15; 30:6; 35:2; 37:21; 40:22.

³⁹³ Sirach 2:11a.

³⁹⁴ Sirach 2:11a.

³⁹⁵ Sirach 1:23.

³⁹⁶ Our study uses Pancratius C. Beentjes, *Ben Sira*; Ze'ev Ben-Hayyim, *Ben Sira*; Barthélemy and Rickenbacher, *Konkordanz zum Hebräischen Sirach*; Göttingen LXX, *Sapientia Iesu Filii Sirach*.

³⁹⁷ So Dodd, *John*, 175; Harris, *Prologue and Gospel*, 66.

³⁹⁸ Unless otherwise noted, for translations of Ben Sirach from Greek and Hebrew to English our study uses RSV and Skehan, *Ben Sira*.

³⁹⁹ By God, that is, as the following verses make clear (Skehan, *Ben Sira*, 499).

Ben Sirach most likely echoes the creed not only in Sirach 2:11⁴⁰⁰ (as previously argued), but also in 5:4–6 and 16:11c–12a (Sirach 5:4–6; 16:11–12). Here, רַחֲמִים (רב) is first rendered by (πολύς) οἰκτιρμός (Sirach 5:6), but then by (πολὺ) ἔλεος (Sirach 5:6; 16:11, 12 (πολύ)). The grandson is conscious of the LXX/OG's paradigm for rendering the creed. God's אֲדֹנָי אֱלֹהֵינוּ is translated by μακρόθυμος (Sirach 5:4), and the רַחֲמֵי of God is conveyed with ἔλεος (Sirach 47:22; 50:24), and רַחֲמֵי רַב by πλήθος ἐλέους (Sirach 51:3). The translator does not seem to discern much of a difference between the creedal רַחֲמֵי, רַחֲמֵי and רַחֲמֵי. Ben Sirach echoes the creed (Sirach 5:4–6; 16:11–12) and the grandson at first translates the term רַחֲמֵי (רב) with (πολύς) οἰκτιρμός (Sirach 5:6) but then by (πολὺ) ἔλεος (Sirach 5:6; 16:11, 12 (πολύ)). The interpreter also renders the creedal רַחֲמֵי by ἐλεήμων ("the Merciful One") of the Lord Most High (Sirach 50:19). God is often spoken of as רַחֲמֵי in the OT. With only one—most likely accidental—exception, the LXX/OG always translates the creedal רַחֲמֵי with οἰκτίρμων, and רַחֲמֵי with ἐλεήμων in reference to God.⁴⁰¹ Since the grandson is aware of the LXX/OG pattern and still renders רַחֲמֵי with ἐλεήμων,

⁴⁰⁰ No Hebrew text is extant.

⁴⁰¹ The creedal רַחֲמֵי appears by itself in Deuteronomy 4:31 and Psalm 78:38, both times translated by οἰκτίρμων. The creedal רַחֲמֵי is rendered alone in Exodus 22:26 and Psalm 116:5, and both occurrences are translated with ἐλεήμων. The creedal רַחֲמֵי/οἰκτίρμων and רַחֲמֵי/ἐλεήμων occur together in straight order (Exodus 34:6; Psalms 86:15; 103:8) or reversed sequence (2 Chronicles 30:9; Nehemiah 9:17, 31; Psalm 111:4; 112:4 [arguably of God]; Joel 2:13; Jonah 4:2). If the order is reversed, so is the sequence in the translation. Only once the רַחֲמֵי/רַחֲמֵי chain is οἰκτίρμων καὶ ἐλεήμων (Psalm 145:8). Leslie Allen points out that the priority of רַחֲמֵי here is probably due to the exigencies of the acrostic (Allen, *Psalms 101–150*, 368 with the reference to Crüsemann, *Studien zur Formgeschichte*, 186, 298). Perhaps the translator did not notice this change in the order of the creedal terms and automatically rendered the standard sequence of οἰκτίρμων... ἐλεήμων. More likely, however, the interpreter intentionally observed the standard formula in Greek and corrected 1) the order to οἰκτίρμων... ἐλεήμων, and 2) the

then the creedal attributes רחום and חַנוּן are, perhaps, interchangeable from the point of view of the translator.⁴⁰² The terms $\chi\acute{\alpha}\rho\iota\varsigma$ and $\epsilon\lambda\epsilon\omicron\varsigma$ may appear synonymous in the eyes of the interpreter as well. The grandson also says of Moses, "the Lord brought forth $\alpha\upsilon\delta\rho\alpha\ \epsilon\lambda\acute{\epsilon}\omicron\upsilon\varsigma$ ⁴⁰³ $\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omicron\upsilon\tau\alpha\ \chi\acute{\alpha}\rho\iota\nu$ [in] the sight of all flesh." (Sirach 45:1). This evidence from Ben Sirach suggests that by the time of the Evangelist the creedal רחום , חַנוּן , רַחֻם had become virtually identical from the point of view of an interpreter. As such, the terms could have been interchangeably translated by either one of their former strict Greek equivalents $\omicron\iota\kappa\tau\acute{\iota}\rho\mu\omega\nu$, $\epsilon\lambda\epsilon\eta\acute{\iota}\mu\omega\nu$, $\pi\omicron\lambda\upsilon\epsilon\lambda\epsilon\omicron\varsigma$ (or $\chi\acute{\alpha}\rho\iota\varsigma$, which became a synonym of $\epsilon\lambda\epsilon\omicron\varsigma$). One would not have been surprised if the Evangelist rendered $\chi\acute{\alpha}\rho\iota\varsigma$ for either רַחֻם alone or for all three creedal terms— רחום , חַנוּן , and רַחֻם —for that matter.

2.2.2 *πλήρης χάριτος καὶ ἀληθείας probably alludes to the whole*

creedal formula, $\text{רחום חַנוּן אֶרְךָ אֲפִים וְרַב־רַחֻם}$

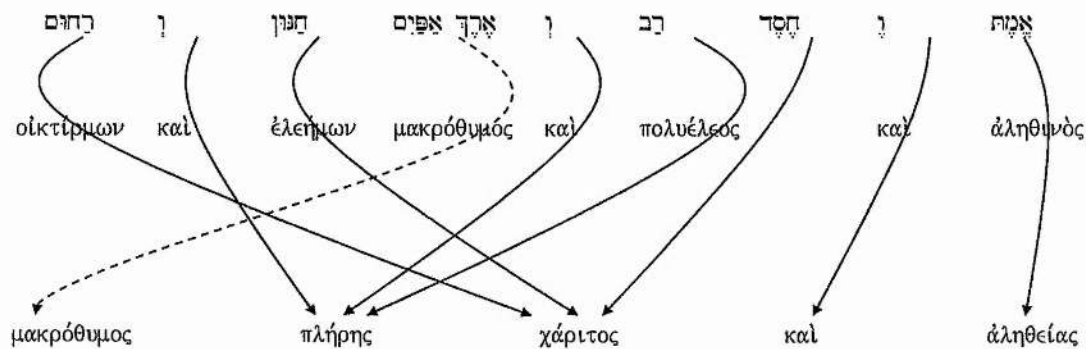
So far we have established that $\pi\lambda\acute{\eta}\rho\eta\varsigma\ \chi\acute{\alpha}\rho\iota\tau\omicron\varsigma\ \kappa\alpha\iota\ \alpha\lambda\eta\theta\epsilon\acute{\iota}\alpha\varsigma$ may serve as a legitimate translation for $\text{רחום חַנוּן אֶרְךָ אֲפִים}$. But $\text{רחום חַנוּן אֶרְךָ אֲפִים}$ is a *part* of the creed (Exodus 34:6), $\text{רחום חַנוּן אֶרְךָ אֲפִים וְרַב־רַחֻם}$. The creed contains attributes other than $\text{רחום חַנוּן אֶרְךָ אֲפִים}$.

terminology, translating according to the creed, גָּדֹל־רַחֻם "great in lovingkindness" (normally רחום חַנוּן) with the standard $\pi\omicron\lambda\upsilon\epsilon\lambda\epsilon\omicron\varsigma$.

⁴⁰² No objection to translating רחום with $\epsilon\lambda\epsilon\eta\acute{\iota}\mu\omega\nu$ is attested in Sirach 50:19 (Göttingen LXX, *Sapientia Iesu Filii Sirach*, 360). This indicates that other interpreters deemed such a translation appropriate. This distinction had perhaps already been blurred even in Hebrew texts. Manuscripts read; "you will find [A: רַחֻם cf. C: חַן] with God" (Sirach 3:18; translated with "you will find $\chi\acute{\alpha}\rho\iota\varsigma$ in the sight of the Lord").

⁴⁰³ There is no equivalent for $\epsilon\lambda\epsilon\omicron\varsigma$ in manuscript B, the only witness to the Hebrew text available for this phrase (Sirach 44:23f). The Syriac has an equivalent of רַחֻם in it (Israel Lévi, *Ben Sira*, 60; Barthélemy and Rickenbacher, *Konkordanz zum Hebräischen Sirach*, 19).

Various attributes are *linked* by ׀. Attributes רַב־חַסֵּד וְאֱמֶת are *preceded* by ׀. Why and how would the Evangelist “cut” just the two attributes—רַב־חַסֵּד וְאֱמֶת—out of the whole creed and “paste” it into John 1:14? Our study proposes that πλήρης χάριτος καὶ ἀληθείας actually alludes to the whole of the creed—רַחֲמִים וְחַסֵּד וְאֱמֶת אֲרֵךְ אַפַּיִם וְחַנּוּן אֲרֵךְ—as follows:



To begin with, this approach eliminates the matter of the legitimacy of translating חַסֵּד with χάρις and רַב with πλήρης. Moreover, this scheme resolves the issue of the otherwise awkward “cut-and-paste” choice of attributes רַב־חַסֵּד וְאֱמֶת that formerly were envisioned to be behind πλήρης χάριτος καὶ ἀληθείας. Furthermore, this design accounts for all the creedal attributes of the character of God: The absence of the creedal אֲרֵךְ אַפַּיִם/μακρόθυμος warns that God’s longsuffering nature has come to an end.⁴⁰⁴ The *irregular*⁴⁰⁵ and *excessive* πλήρης hints that *all three* creedal terms denoting ‘grace’ linked by ׀—רַב־חַסֵּד ... חַסֵּד וְחַנּוּן—*are conveyed*

⁴⁰⁴ See also 3:36. Two occurrences of the creed—Joel 2:13 and Jonah 4:2—add חַסֵּד/μετανοέω (“relenting” [of evil]) to the standard list of attributes of the character of God originating in Exodus 34:6. The fact that neither μακρόθυμος nor μετανοέω is mentioned in 1:14 stresses the notion that the time of judgment has finally come. Further, notice that cognates of μακρόθυμος (Exodus 34:6 etc.) and μετανοέω (Joel 2:13, Jonah 4:2)—creedal attributes of the character of God relevant to the trial—never occur in the Gospel.

⁴⁰⁵ Compare to the LXX/OG practices of rendering רַב with πολὺ or πλεῖθος.

with the *single* χάρις.⁴⁰⁶ The adjoined distinctive attribute **חַסְדִּים** is communicated with καὶ ἀληθείας. Finally, as we will further expound, the resulting πλήρης χάριτος καὶ ἀληθείας bears major theological implications .

2.2.3 πλήρης χάριτος καὶ ἀληθείας is likely to be the Evangelist's own translation of **חַסְדִּים וְחֵן אֱלֹהִים וְכֶסֶד**

2.2.3.1 The Evangelist occasionally translates from Hebrew if there is a reason for it

The fact of translation in the case of John 1:14 is, of course, unverifiable. It is possible, however, for the Evangelist does translate from the Hebrew occasionally. The quotations in John 12:40 and 13:18 appear to be independent translations, apparently by the Evangelist, from the Hebrew.⁴⁰⁷ But every time the Evangelist does not quote from the LXX/OG, good reasons can be adduced for the writer not to have done so. Maarten F. F. Menken states that “In 12:40, the evangelist wished to present determination by God as the cause of unbelief; therefore he could not use the LXX text of Isa. 6:10. In 13:18, the LXX translation of Ps. 40(41):10 would make the quotation suggest that Jesus was beguiled by Judas, a suggestion which was at variance with John's view of Jesus as omniscient. The LXX translation of Zech. 12:10 would not have served John in 19:37, because it lacks the piercing.”⁴⁰⁸

⁴⁰⁶ The reason for this “reduction” could have been as simple as a “lack of space precious in the Prologue” or “Greek equivalents for three creedal terms—**חַסְדִּים**, **חֵן**, **כֶּסֶד**—not fitting the poetic metric of the Prologue.” We will further identify the complex causes.

⁴⁰⁷ Except for the last three words of 12:40, which come from the LXX (Menken, *Quotations*, 99–122, 123–138).

⁴⁰⁸ Menken, *Quotations*, 205.

Joseph N. Sanders and B. A. Mastin appear to be the first scholars who suggested that πλήρης χάριτος καὶ ἀληθείας was *translated* from רַב־חֶסֶד וְאֱמֶת.⁴⁰⁹ Lindars later stressed the fact of *structural similarity* of the phrases, as he writes, "[רַב־חֶסֶד וְאֱמֶת (Exodus 34:6)]... can be correctly translated 'full of grace and truth.' John has given a more literal translation than the Greek of the LXX, which shows that he is working from the Hebrew scriptures."⁴¹⁰ It is true that, structurally at least, πλήρης χάριτος καὶ ἀληθείας diverges from the LXX's πολυέλεος καὶ ἀληθινός, and rather follows רַב־חֶסֶד וְאֱמֶת. Lindars's argument is circular, however, and he does not develop it any further. Hence our study will elaborate and defend the proposal that the Evangelist translates רַב־חֶסֶד וְאֱמֶת with πλήρης χάριτος καὶ ἀληθείας.

2.2.3.2 The Evangelist has major reasons to translate

רַב־חֶסֶד וְאֱמֶת with πλήρης χάριτος καὶ ἀληθείας

2.2.3.2.1 Creedal terms denoting "grace" lost their distinctiveness by the époque of the Evangelist

On the one hand, the difference between חֶסֶד and חֵן (and its cognate חַנּוּן) had originally been, if anything, vague.⁴¹¹ This is seen better when חֶסֶד and חֵן are employed together in a phrase and the case recurs in the same book. In Genesis, Lot acknowledges, "Your servant has found חֵן in your sight, and you have magnified your חֶסֶד." (Genesis 19:19). The storyteller reports, "the LORD was with Joseph and extended חֶסֶד to him, and gave him חֵן in the sight of the chief jailer." (Genesis 39:21). Israel appeals, "Please, if I have found חֵן in your sight... deal

⁴⁰⁹ Sanders and Mastin, *John*, 1:14.

⁴¹⁰ Lindars, *John*, 95.

⁴¹¹ According to Karl W. Neubauer, חֶסֶד and חֵן can hardly be distinguished, even in origin (Neubauer, *Grace*, 26f). Cf. Goldingay, *Daniel*, 252f.; Kselman, *Grace*, 1086; William L. Reed, *hēn*, 36–41; Zimmerli, "χάρις," footnote 64).

with me in kindness חֶסֶד and faithfulness.” (Genesis 47:29). In Esther, the storyteller begins, “the young lady pleased... [king Ahasuerus] and found חֶסֶד with him.” (Esther 2:9). The writer continues, “Esther found חן in the eyes of all who saw her,” (Esther 2:15; similarly 5:8; 7:3; 8:5) and concludes that “The king loved Esther more than all the women, and she found חן and חֶסֶד with him.” (Esther 2:17). Distinctions between חֶסֶד and חן are hardly conspicuous.

The difference in meaning of the three creedal terms—חַיִּים, חֶסֶד, חָנוּן—has also been rather elusive. All these terms (and their cognates) are being used to convey basically the same idea: The storyteller reports, “The LORD gave the people חן in the sight of the Egyptians.” (Exodus 11:3). Israel hopes regarding his sons, “may God Almighty grant you רַחֲמִים in the sight of the man.” (Genesis 43:14). Ezra prays for the nation, “God has not forsaken us, but has extended חֶסֶד to us in the sight of the kings of Persia.” (Ezra 9:9; similarly 7:28) “God granted Daniel חֶסֶד and רַחֲמִים in the sight of the commander of the officials.” (Daniel 1:9). Bultmann concludes that “In the language of later Judaism חֶסֶד and רַחֲמִים can hardly be distinguished.”⁴¹² Zimmerli acknowledges that “in the later speech of the OT there is a remarkable merging of חן and חֶסֶד in which חֶסֶד loses its earlier distinctiveness in favour of the meaning of חן.”⁴¹³ Conzelmann argues that in the Qumran scrolls the “sense חסד is hard to distinguish from רחמים and חן”⁴¹⁴ and gives as an example the following; “Lo, thou hast begun to show חסד to thy servant, thou art חן to me in the spirit of thy רחמים.” (1 QH 16:8f.). Later, in Rabbinic writings, the distinction (whatever little there may have been) virtually disappears. Conzelmann cites a typical morning prayer in *b. Ber.* 60b., “Today and every day make me חן and חסד and רחמים in thine eyes and the eyes of all who see me.”⁴¹⁵

⁴¹² Bultmann, “ἔλεος,” 2:481.

⁴¹³ Zimmerli, “ἡγάρις,” 9:381.

⁴¹⁴ Conzelmann, “ἡγάρις,” 9:387; Zimmerli, *חסד im Schrifttum von Qumran*, 439–449.

⁴¹⁵ Conzelmann, “ἡγάρις,” 9:387.

On the other hand, even if there had been a distinction between רַחוּם, רַחוּן, and רַחֵם⁴¹⁶ originally, it was certainly lost in translations into Greek. Whatever the difference between רַחֵם (mostly translated with ἔλεος) and רַח (mostly translated with χάρις) might have been, it was later lessened with the introduction of the term רַצוֹן ("pleasure, delight, favor"). For רַצוֹן was translated with *either* ἔλεος *or* χάρις. Consider, "in My רַצוֹן/ἔλεος I [the LORD] have had compassion on you," (Isaiah 60:10) but "a good man will obtain רַצוֹן/χάρις from the LORD." (Proverbs 12:2; cf. Proverbs 11:27; 18:22).

The first creedal adjective רַחוּם has been translated with οἰκτίρμων (Exodus 34:6; Joel 2:13; Jonah 4:2; Psalms 86:15; 103:8) and ἐλεήμων (Psalm 145:8; Sirach 50:19), its verbal cognate רַחַם with ἐλεέω (Deuteronomy 13:17; Isaiah 54:8) and οἰκτείρω (Micah 7:19–20), and its noun cognate רַחֲמִים with ἔλεος (Deuteronomy 13:17; Isaiah 63:7; Sirach 16:11, 12 (πολύ)), οἰκτιρμός (Psalm 40:12; 51:3; 69:17; 103:4; Hosea 2:19; Zechariah 7:9; Sirach 5:6), and χάρις (Genesis 43:14; Daniel 1:9). The second creedal adjective רַחוּן has been rendered with ἐλεήμων (Exodus 22:26; 34:6; Psalm 86:15; 103:8; 111:4; Joel 2:13; Jonah 4:2) and οἰκτιρμός (Psalm 109:12; 145:8), its verbal cognate רַחַם with ἐλεέω (Genesis 43:29; Psalm 51:3), ἔλεος (Judges 21:22), οἰκτείρω (Psalm 4:2; 37:21; 59:6; 67:2; 102:14, 15; 112:5; 123:2; Isaiah 30:18), and οἰκτίρμων (Psalm 109:12), its noun cognate רַחֲמֵי with οἰκτιρμός (Zechariah 12:10), and its noun cognate רַח with ἔλεος (Genesis 19:19) and χάρις (Genesis 18:3, as well as other multiple examples). The third creedal noun רַחֵם has been translated with ἔλεος⁴¹⁷ as well as with

⁴¹⁶ For the discussion over the distinctiveness of the creedal רַחוּם, רַחוּן, and רַחֵם, see Bultmann, "ἔλεος"; Bultmann, "οἰκτίρω"; Kselman, *Grace*; Sakenfeld, *Faithfulness and Loyalty*; Sakenfeld, *The Meaning of Heseḏ*; Zimmerli, "χάρις."

⁴¹⁷ Bultmann's "normally" (Bultmann, "ἔλεος," 2:479) and Schnackenburg's "usually" (Schnackenburg, *John 1–4*, 273) for translating רַחֵם with ἔλεος are somewhat misleading. The scholars list less than half of the occurrences where רַחֵם is *not* translated with ἔλεος. This creates an impression that such occurrences are exceptions to the rule. But this is not really true if one

ἐλεημοσύνη (Genesis 47:29; Proverbs 3:3; 16:6; 19:22; 20:28; 21:21), ἐλεήμων (Proverbs 11:17; 20:6), οἰκτίρημα (Jeremiah 31:3), and χάρις (Sirach 7:33; 40:17; Esther 2:9; cf. also 2:17).⁴¹⁸

Remarkably, cognates of every creedal term רחום, רַחוּם, רַחֵם were translated with χάρις.

Moreover, distinctions between Greek terms which were used to translate the creedal attributes רחום, רַחוּם, רַחֵם were blurred as well. The terms οἰκτίρμων, ἐλεήμων, πολυέλεος (originally rendered for the creedal רחום, רַחוּם, רַחֵם) have become virtually interchangeable. Bultmann claims that "There is no palpable distinction between οἰκτίρειν and ἐλεεῖν or οἰκτιρμοί and ἔλεος; רחן and רחם are rendered by both οἰκτίρειν and ἐλεεῖν ..., and in the LXX οἰκτίρειν and ἐλεεῖν are combined or used as par. like the Heb. רחם pi and רחן."⁴¹⁹ He further remarks that "In the language of later Judaism רַחֵם and רַחֲמִים can hardly be distinguished any more than ἔλεος and οἰκτιρμοί, which are used interchangeably."⁴²⁰

Furthermore, the meaning of the terms ἔλεος and χάρις had virtually merged by the time of the Gospel. For example, within the Book of Genesis, for the equivalent Hebrew construction רַחֵם ... ב ... רַחֵם ... מצא, under the same narrativial circumstances, the term רַחֵם is translated with either χάρις or ἔλεος. Both Abraham and Lot are confused over the identity of their visitors. Abraham says, "My lord, if now I have found רַחֵם/חָרִים in your sight, please do not pass your

considers the actual range of translations offered for רַחֵם. Besides those mentioned above, רַחֵם has also been conveyed with ἐλπίζ (2 Chronicles 35:26), Εσωθ (1 Kings 4:10; for the proper name Ben-hesed רַחֵם-בֶּן-חֶסֶד Εσωθ), δικαιοσύνη (Genesis 19:19; 20:13; 21:23; 24:27; 32:11; Exodus 15:13; Isaiah 63:7; Proverbs 20:28), δίκαιος (Isaiah 57:1), ὄνομα (Psalm 44:27), ὅσιος (Isaiah 55:3; cf. Psalm 18:26), πᾶσα δόξα ἀνθρώπου (Isaiah 40:6), and τιμή (Daniel 1:9).

Sometimes רַחֵם is not translated at all (Jeremiah 16:5; Hosea 10:12).

⁴¹⁸ See also multiple translations of רַחֵם with χάρις in recensions to the LXX/OG.

⁴¹⁹ Bultmann, "οἰκτίρω," 5:160.

⁴²⁰ Bultmann, "ἔλεος," 2:481.

servant by." (Genesis 18:3). Lot begs, "Now behold, your servant has found $\eta\pi/\epsilon\lambda\epsilon\omicron\varsigma$ in your sight... Please, let me escape" (Genesis 19:19). Moreover, the term $\chi\acute{\alpha}\rho\iota\varsigma$ translates either $\eta\pi$ or $\epsilon\lambda\epsilon\omicron\varsigma$, both being used for the same purpose. Thus in Egypt, "the LORD was with Joseph and extended $\epsilon\lambda\epsilon\omicron\varsigma$ to him, and gave him $\eta\pi/\chi\acute{\alpha}\rho\iota\varsigma$ in the sight of the chief jailer." (Genesis 39:21). In the land of Canaan, Joseph's father Israel prays, "may God Almighty grant you compassion ($\epsilon\lambda\epsilon\omicron\varsigma/\chi\acute{\alpha}\rho\iota\varsigma$) in the sight of the man." (Genesis 43:14). The merging of $\epsilon\lambda\epsilon\omicron\varsigma$ and $\chi\acute{\alpha}\rho\iota\varsigma$ is also evident in later Judaism. Consider the phrases, "yet our God has not forsaken us in our bondage, but has extended to us his $\epsilon\lambda\epsilon\omicron\varsigma$ before the kings of Persia," (Ezra 9:9 RSV) and, "Even in our bondage we were not forsaken by our Lord, but he brought us into $\chi\acute{\alpha}\rho\iota\varsigma$ with the kings of the Persians." (1 Esdras 8:80(77 OG) RSV). As it appears, $\epsilon\lambda\epsilon\omicron\varsigma$ and $\chi\acute{\alpha}\rho\iota\varsigma$ are used interchangeably to denote God's $\epsilon\lambda\epsilon\omicron\varsigma$. Writers/translators in Greek did not discern much of a difference between $\chi\acute{\alpha}\rho\iota\varsigma$ and $\epsilon\lambda\epsilon\omicron\varsigma$ and rendered both at once, perhaps just to be "on the safe side." Thus, Ben Sirach's grandson adds $\epsilon\lambda\epsilon\omicron\varsigma$ while translating from the Hebrew parent text with no equivalent of $\epsilon\lambda\epsilon\omicron\varsigma$ extant in it: "the Lord brought forth a man of $\epsilon\lambda\epsilon\omicron\varsigma$ —, who found $\chi\acute{\alpha}\rho\iota\varsigma/\eta\pi$ in the sight of all flesh." (Sirach 45:1). An OG writer renders $\chi\acute{\alpha}\rho\iota\varsigma$ and $\epsilon\lambda\epsilon\omicron\varsigma$ with no conspicuous distinction between the terms: "Those who trust in him will understand truth, and the faithful will abide with him in love, because $\chi\acute{\alpha}\rho\iota\varsigma$ and $\epsilon\lambda\epsilon\omicron\varsigma$ are upon his elect." (Wisdom 3:9; cf. 4:15 RSV).⁴²¹ A remarkable example comes from the section of the book of Exodus directly relevant to our study. At the theophany at Sinai Moses prays to the LORD, "if I have found

⁴²¹ Cf. Genesis 39:21; Psalm 84:12. Cf. the NT usage, $\chi\acute{\alpha}\rho\iota\varsigma$ $\epsilon\lambda\epsilon\omicron\varsigma$ $\epsilon\iota\rho\eta\eta\eta$ $\alpha\pi\omicron\delta$ $\theta\epsilon\omicron\upsilon$ $\pi\alpha\tau\rho\delta\varsigma$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\omicron\upsilon$ $\text{Ἰησοῦ τοῦ κυρίου ἡμῶν}$ (1 Timothy 1:2; cf. 2 Timothy 1:2; 2 John 1:3, especially if one recalls the equation of $\epsilon\lambda\epsilon\omicron\varsigma$ and $\epsilon\iota\rho\eta\eta\eta$ in Jeremiah 16:5). Cf. the phrase, "let us draw near with confidence to the throne of $\chi\acute{\alpha}\rho\iota\varsigma$, so that we may receive $\epsilon\lambda\epsilon\omicron\varsigma$ and find $\chi\acute{\alpha}\rho\iota\varsigma$ to help in time of need" (Hebrews 4:16).

יְיָ/חָרִים in Your sight, let me know Your ways that I may know You, so that I may find יְיָ/חָרִים in Your sight.” (Exodus 33:13). But for the Masoretic יְיָ, the Targum Neofiti⁴²² reads וְיָחִיד יְיָ!⁴²³

This basic similarity of the creedal terms denoting grace was probably noticed by the époque of the Gospel. This might have caused the Evangelist's predecessors and contemporaries to begin covering a couple of the terms—יְיָ, יְיָ, יְיָ (and cognates)—with a single term. An OG translator renders Esther 2:17 as follows: ἡράσθη ὁ βασιλεὺς Ἐσθηρ καὶ εὗρεν χάριν [MT: יְיָ/יְיָ] παρὰ πάσας.⁴²⁴ The author of the *Prayer of Manasseh* covers both the creedal יְיָ/יְיָ and יְיָ/יְיָ with just one term—εὐσπλαγχνος (*Prayer of Manasseh* 7; remarkably, in the latter case the term chosen to convey a couple of creedal terms differs from either one of the terms usually employed for such translation). This practice provides the precedent for the Evangelist to legitimately cover יְיָ, יְיָ and יְיָ with a single term.

⁴²² Widely different dates have been proposed for Targum Neofiti. Alejandro Díez Macho has presented the case for a “pre-Christian” origin for Targum Neofiti. M. H. Goshen-Gottstein has argued that certain Targum texts (Esther) may have been edited at the time of the Renaissance. Philip S. Alexander wisely notices that “In fact, there is no reason why, in principle, Díez Macho and Goshen-Gottstein cannot both basically be right.” (Alexander, *Targum*, 234). See Díez Macho, *Palestinian Targum*; Goshen-Gottstein, *Third Targum*.

⁴²³ See Cornelis Houtman, *Exodus 20–40*, 697. Cf. B. Barry Levy, *Targum Neophyti*, 26.

⁴²⁴ According to NA²⁷, Luke, in writing, “God was with... [Joseph], and rescued him from all his afflictions, and granted him χάρις and wisdom in the sight of Pharaoh, king of Egypt, and he made him governor over Egypt and all his household” (Acts 7:9–10) echoes “the LORD was with Joseph and extended ὁππ/ἔλεος to him, and gave him יְיָ/חָרִים in the sight of the chief jailer” (Genesis 39:21). In this case, Luke omits the clause, “and extended ὁππ/ἔλεος” from the original phrase, perhaps due to its redundancy in the eyes of the writer. This means that χάρις in Acts 7:9–10 covers both terms—ὁππ/ἔλεος and יְיָ/חָרִים—of Genesis 39:21.

2.2.3.2.2 *χάρις* is suitable for all three—*οἰκτιρῶν, ἡλεῶν, and ἔλεος*—creedal terms denoting “grace”

Why would the Evangelist employ *χάρις* to convey three creedal terms denoting ‘grace’—*οἰκτιρῶν, ἡλεῶν, ἔλεος*?

To begin with, the writer’s intention not to use either *οἰκτιρῶν, ἡλεῶν, or ἔλεος* is theologically conditioned. Cognates of *οἰκτιρῶν* “obviously did not become eschatological terms in Greek-speaking Judaism.”⁴²⁵ At first glance, cognates of *ἔλεος* (including *ἡλεῶν* and *πολύελεος*) would have fit rather well. As Bultmann notes, the sense of *ἔλεος* tends to predominate in contrast to the wrath and judgment of God: God acts *κατὰ τὸ ἔλεος αὐτοῦ*; His *ἔλεος* applies to Israel, to the *ὅσιοι*, to those who love Him and fear Him. His *ἔλεος* is gracious action. He reveals it. It is expected, hoped for, prayed for. The age of salvation is the age of *ἔλεος*.⁴²⁶ But cognates of *ἔλεος* have a strong legalistic ring to them and assume “doing.”⁴²⁷ This strongly prevents the Evangelist from using them. In this respect the Evangelist employs approaches common to NT writers.⁴²⁸ On the contrary, in Wisdom and Apocalyptic literature *χάρις* was increasingly used for the eschatological reward of the elect (e.g., Wisdom 3:9; 4:14, 15; 1 Enoch 99.13), as a major term for the blessings of the salvation of the end-time (cf. 1

⁴²⁵ Bultmann, “*οἰκτιρῶν*,” 5:160.

⁴²⁶ Bultmann, “*ἔλεος*,” 2:481.

⁴²⁷ This is expressed in various ways, mostly by linking *ἔλεος* with *ποιέω*. The term *πολύελεος* is never used in the NT.

⁴²⁸ As J. C. Beker comments, “Paul avoids *ἔλεος* (in favor of *χάρις*) because in Judaism *ἔλεος* often complements what a person lacks in works, so that God’s mercy becomes a supplementary gift” (Beker, *Paul*, 266). So also Bultmann writes that “It is striking that Paul speaks of God’s *ἔλεος* only in the passages in R. 9; 11; 15 which are concerned with the history of salvation (→*χάρις* ...)” (Bultmann, “*ἔλεος*,” 2:484). For discussion see Lincoln, *Ephesians*, 100–113; Dunn, *Romans* 9–16, 570.

Enoch 5.4–8), and in association with the revealed wisdom to be found in the Torah.⁴²⁹ Also, the term *χάρις* distinctively emphasises the notion of a free gift.⁴³⁰ Rudolf Schnackenburg states that “Philo lays much stress on the free, gracious action of God in creating and saving, and his favourite word for it is *χάρις*; according to his doctrine of the virtues, *χάρις* is not only God’s gracious attitude, but also the communication of the divine gifts and power, so that he can also speak of the *χάριτες* as the streams of God’s grace.”⁴³¹ The Evangelist greatly appreciates this stress on the unmeritedness and employs *χάρις*.

Moreover, should the Evangelist choose to use either *οἰκτίρων*, *ἐλεήμων*, or *(πολυ)ἔλεος*, the audience may get a wrong impression that the writer alludes to the particular term of the creed. So the usage of *χάρις* in *πλήρης χάριτος καὶ ἀληθείας* discourages one from *singling out* either one of the three creedal terms denoting grace. Instead, the chosen *χάρις* encourages the audience to envision *all three* creedal terms—*רחמים*, *רחוק*, *רחוק*—because their cognates *were* translated with *χάρις* elsewhere. The selection of *χάρις* allows the Evangelist conveniently to allude to LXX/OG passages which contain either *χάρις* or *ἔλεος* because by the time of the Evangelist the two terms virtually merged in meaning.

For these reasons the usage of the standard LXX/OG creedal terminology is completely avoided in the Gospel. Cognates of *οἰκτεῖρω* and *ἐλεάω* appear in all the 14 known

⁴²⁹ Lincoln, *Ephesians*, 100–113.

⁴³⁰ On relations between grace and works with reference to *χάρις* and *ἔλεος* see Conzelmann, “*χάρις*”; Bultmann, “*ἔλεος*.”

⁴³¹ Schnackenburg, *John* 1–4, 272. He further notes that “In Philo, *χάρις* is far more frequent than *ἔλεος* (cf. Leisegang’s index in ed. Cohn and Wendland). In *Immut.*, 104ff., he discusses the frequent OT phrase “to find grace”; see also *Cher.*, 122f. For the plural, cf. *De opif.*, 23; 168; *Leg. all.*, II, 80; III, 163f. etc. The Logos is also *πλήρης χαρίτων*; *De somn.*, II, 223, cf. 183.” (Schnackenburg, *John* 1–4, 273, footnote 194).

OT occurrences of the creed.⁴³² οἰκτίρμων (11 occurrences), οἰκτιρμός (2), οἰκτεῖρω (1), ἐλεῆμων (12), πολυέλεος (8), ἔλεος (1), ἐλεάω (1). In a sharp contrast to other NT authors,⁴³³ the Evangelist never employs cognates of either οἰκτεῖρω or ἐλεάω! Instead, χάρις is emphasised in a threefold way: it is introduced in the Prologue, positioned densely, and also recurs, which yet increases the intensity (John 1:14, 16, 17).

2.2.3.2.3 καὶ ἀληθείας is proper for תְּמִימִי

The adjoined attribute תְּמִימִי is communicated with καὶ ἀληθείας. This comes only naturally as תְּמִימִי, a quality of God's character, obviously differs from the rest of the attributes listed in the creed.

The rendering of תְּמִימִי with καὶ ἀληθείας provides yet further evidence in support of the proposal that πλήρης χάριτος καὶ ἀληθείας is the Evangelist's own translation from the Hebrew of the creed. The Evangelist has serious reasons to supply a new translation πλήρης χάριτος καὶ ἀληθείας for תְּמִימִי דֹּפֶן־בֵּן instead of using the LXX's πολυέλεος καὶ ἀληθινός. Grammatically, πλήρης χάριτος καὶ ἀληθείας corresponds better to תְּמִימִי דֹּפֶן־בֵּן than πολυέλεος καὶ ἀληθινός.⁴³⁴

Semantically, the Septuagintal πολυέλεος καὶ ἀληθινός does not do justice to the meaning of the Hebrew original. In the phrase תְּמִימִי דֹּפֶן־בֵּן the term בֵּן modifies both דֹּפֶן and תְּמִימִי. But in the Septuagintal πολυέλεος καὶ ἀληθινός the term of extent, πολύ, modifies only ἔλεος, not ἀληθινός. The character descriptor תְּמִימִי/ἀληθινός is also "neglected" in the 14 OT creedal affirmations of God. The distribution of creedal terms in the MT is דֹּפֶן (14 occurrences), יְהוָה (13), דֹּפֶן בֵּן (9), compared to only 2 occurrences of תְּמִימִי. The distribution of creedal terms in the LXX/OG is

⁴³² Exodus 34:6; Numbers 14:18; Psalm 77:9–10; 86:15; 103:8; 111:4; 112:4; 116:5; 145:8; Joel 2:13; Jonah 4:2; Nehemiah 9:17; 9:31; 2 Chronicles 30:9. This count is Kselman's own (Kselman, *Grace*, 1086).

⁴³³ Cognates of οἰκτεῖρω or ἐλεάω are used 90 times in the NT.

⁴³⁴ So Lindars, *John*, 95.

οἰκτίρων (14 occurrences), ἐλεήμων (22), compared to only 3 occurrences of ἀληθινός. Thus, most OT allusions to the Exodus 34:6 character description of God do not pick up $\pi\acute{\alpha}\nu\tau\iota\varsigma$ /ἀληθινός. The Evangelist, with the importance of the notion of ἀλήθεια in the Gospel and its Christological significance for the writer, may well have wanted to bring out the sense of the Hebrew $\pi\acute{\alpha}\nu\tau\iota\varsigma$... בְּרַחֲמֵי rather than the inadequate LXX's ἀληθινός.⁴³⁵ Hence, the Evangelist translates $\pi\acute{\alpha}\nu\tau\iota\varsigma$ with καὶ ἀληθείας. This accurately reflects the grammar of the parent text and does justice to the value of this quality of the character of God. In the resulting πλήρης χάριτος καὶ ἀληθείας the same significance is assigned to χάρις and ἀλήθεια.

2.2.3.2.4 *The resulting πλήρης χάριτος καὶ ἀληθείας bears
a variety of major theological implications*

The phrase πλήρης χάριτος καὶ ἀληθείας applied to Jesus is advantageous for a major goal of the Gospel even if considered from a solely terminological perspective. Πλήρης is suitably utilised in the book of Exodus—the frame of reference of the Gospel—as it reports,

Moses said to Aaron, Take a golden pot, and cast into it one
πλήρες homer of manna; and thou shalt lay it up before God, to
be kept for you generations, as the Lord commanded Moses:
and Aaron laid it up before τοῦ μαρτυρίου to be kept.⁴³⁶

This passage is a part of the framework for "The Bread from Heaven" episode of the Gospel.⁴³⁷ The Evangelist may well echo the *fullness* of the manna laid up before the testimony at the Lord's command to Moses (Exodus 16:33–34 LXX) by rendering πλήρης of Jesus the Living Bread in John 1:14. Χάρις is an advantageous term as well. In later antiquity χάρις becomes a fixed term for demonstrations of a ruler's favour, as seen in a number of inscriptions.⁴³⁸ We

⁴³⁵ Bauckham, *Your Work*, 1.

⁴³⁶ Exodus 16:(32)33–34(35) LXE.

⁴³⁷ Borgen, *Bread from Heaven*, 40–42, 47, 65–68, 90. Cf. John 6:31, 51 and Exodus 16:15.

⁴³⁸ Conzelmann, "χάρις," 9:375.

should deduce then that the term *χάρις* suits the Evangelist to emphasise the superiority of Jesus the King over all other rulers of the Earth.⁴³⁹

The phrase *πλήρης χάριτος καὶ ἀληθείας* applied to Jesus only gains in significance when considered in its context: *Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.* In the OT terms *רַחֵם/עֶלֶוס* (*χάρις*), *מָלֵא/מִלְּמָל* (*ἐμπίπλημι*), and *דָּוָא* in reference to the LORD come together in a manner strikingly similar to John 1:14. A chronicler reports regarding those who gathered around the temple that they praised God saying “*He* indeed is good for His *רַחֵם* is everlasting,’ then the house, the house of the LORD, was filled with a cloud [OG: *ἐνεπλήσθη νεφέλης δόξης κυρίου*].” (2 Chronicles 5:13). The Psalmist exclaims, “The earth is full [OG: *πλήρης*] of the *רַחֵם*⁴⁴⁰ of the LORD.” (Psalm 33:5; 119:64). Ezekiel and Isaiah—yet another frame of reference for the Gospel—affiliate *πλήρης* with *δόξα*. Ezekiel twice reports, *πλήρης δόξης κυρίου ὁ οἶκος* (Ezekiel 43:5; 44:4). Isaiah “saw the Lord sitting on a high and exalted throne, and *πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ*.” (Isaiah 6:1). Seraphim cried to one another, and they said, “Holy, holy, holy *is the Lord of hosts: πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ*.” (Isaiah 6:3). Such OT usage of *πλήρης* with the reference to *δόξα* and *κυρίου ὁ οἶκος* corresponds well with the Gospel depicting Jesus’ *δόξα πλήρης χάριτος καὶ ἀληθείας*, Jesus as God in flesh walking over the Earth and replacing the Temple.

In our view, however, these valuable features of the phrase *πλήρης χάριτος καὶ ἀληθείας* suitably supplement the major goal of the Gospel, which is to depict Jesus as possessing the exact qualities of the divine character. As we have established, *πλήρης χάριτος καὶ ἀληθείας* can legitimately serve as a translation for either *מָלֵא רַחֵם* or *מָלֵא רַחֵם עֶלֶוס תָּנִיךְ מִלְּמָל*. This finally⁴⁴¹ establishes John 1:14 as an allusion to Exodus 34:6. It is in this sense of conveying the

⁴³⁹ 1:49; 6:15; 12:13, 15; 18:33, 37, 39; 19:3, 12, 14, 15, 19, 21, 21. Notice *Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων* (19:3).

⁴⁴⁰ OG *עֶלֶוס/Quinta χάρις*.

⁴⁴¹ As one of the five factors listed above.

creedal attributes of the character of God that the exact phraseology of πλήρης χάριτος καὶ ἀληθείας bears major theological implications. At this point we shall only indicate them: First, πλήρης χάριτος καὶ ἀληθείας echoes a wide range of the OT references derived from the creed. Second, πλήρης with a following genitive is indeclinable⁴⁴²; this allows πλήρης χάριτος καὶ ἀληθείας to modify either δόξα, λόγος, μονογενής, πατήρ, or all of them at once. Third, πλήρης χάριτος καὶ ἀληθείας reminds the reader of the OT covenant of God's presence (χάρις) initiated at Sinai (Exodus 33:12–34:10, the broader context of the creed of Exodus 34:6 itself). Fourth, πλήρης χάριτος καὶ ἀληθείας describes the Spirit of ἡ χάρις καὶ ἡ ἀλήθεια (Zechariah 12:10).

2.3 Conclusion: retrospective and prospective of πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17)

In this section of our study we have established that the phraseology of πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17) is an allusion to מָלֵךְ וְכֹהֵן אֱלֹהִים יְהוָה יִשְׁמְרֵנוּ (Exodus 34:6). Our study has accounted for the discrepancy between מָלֵךְ וְכֹהֵן (Exodus 34:6 MT), πολυέλεος καὶ ἀληθινός (Exodus 34:6 LXX), and πλήρης χάριτος καὶ ἀληθείας (John 1:14). We have demonstrated that previous attempts to explain the discrepancy by arguing from modern comparative linguistics, unfaithfulness of usage of the Septuagint, practices of Hellenistic Judaism, feebleness of the Septuagintal translation, and from translations into Syriac Versions or the Christian Palestinian Dialect have actually failed to make the case for the suitability of rendering מָלֵךְ וְכֹהֵן with πλήρης χάριτος καὶ ἀληθείας. The discrepancy cannot be plausibly explained by hypothesising that the Evangelist's Greek version of Exodus 34:6 diverges from the Septuagint. It may not plausibly stem from the Evangelist exercising stylistic terminological variation. Our study has acknowledged that it is possible that

⁴⁴² BDF, §137.

the discrepancy reflects the Evangelist's own translation of Exodus 34:6 made from Hebrew.⁴⁴³

To defend this proposal, we have elucidated a couple of previously unresolved major issues:

First, the creedal $\eta\alpha\lambda\eta\theta\epsilon\iota\alpha$ can and should be translated with $\alpha\lambda\eta\theta\epsilon\iota\alpha$.⁴⁴⁴ Cognates of $\alpha\lambda\eta\theta\epsilon\iota\alpha$ convey the meaning of cognates of $\eta\alpha\lambda\eta\theta\epsilon\iota\alpha$ throughout the OT/LXX/OG. The meaning of "faithfulness" or, better, "consistency," is widely attested for cognates of $\alpha\lambda\eta\theta\epsilon\iota\alpha$ throughout the Gospel.

Second, neither is $\kappa\alpha\lambda\omega$ translated with $\pi\lambda\acute{\eta}\rho\eta\varsigma$ nor is the creedal $\tau\omicron\upsilon\pi\eta$ ever conveyed with $\chi\acute{\alpha}\rho\iota\varsigma$ anywhere in the LXX/OG. Can $\pi\lambda\acute{\eta}\rho\eta\varsigma$ $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$ καὶ ἀληθείας serve as a legitimate translation of $\eta\alpha\lambda\eta\theta\epsilon\iota\alpha$ $\tau\omicron\upsilon\pi\eta$? Our study has shown that it certainly can. To begin with, the translation of $\eta\alpha\lambda\eta\theta\epsilon\iota\alpha$ with $\alpha\lambda\eta\theta\epsilon\iota\alpha$ is indisputably justifiable. Moreover, the Evangelist can properly translate $\tau\omicron\upsilon\pi\eta$ with $\chi\acute{\alpha}\rho\iota\varsigma$. It has become increasingly common by the époque of the writer. The term $\tau\omicron\upsilon\pi\eta$ is translated with $\chi\acute{\alpha}\rho\iota\varsigma$ (and cognates) in Esther 2:9, 17; Sirach 7:33; 40:17; Psalm 31:22,⁴⁴⁵ Psalm 109:12 (an unknown translator); Proverbs 31:26 (Theodotion); Psalm 106:7⁴⁴⁶ (Aquila); 2 Samuel 10:2; Psalms 31:8, 40:11, 12⁴⁴⁷; 89:25; Proverbs 31:26⁴⁴⁸; Lamentations 3:32 (Symmachus⁴⁴⁹); Psalm 33:5 (Quinta); Psalms 31:17; 33:18 (Sexta).⁴⁵⁰ Remarkably, in

⁴⁴³ The suggestion probably originated with Sanders.

⁴⁴⁴ Contra Bultmann.

⁴⁴⁵ $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$.

⁴⁴⁶ Likely.

⁴⁴⁷ Likely.

⁴⁴⁸ $\epsilon\pi\acute{\iota}\chi\alpha\rho\iota\varsigma$.

⁴⁴⁹ Symmachus does not translate $\tau\omicron\upsilon\pi\eta$ with $\chi\acute{\alpha}\rho\iota\varsigma$ in 2 Samuel 2:6; contra Hanson, *John 1:14–18* and *Exodus 34*, 93; Schnackenburg, *John 1–4*, 272, footnote 193.

⁴⁵⁰ It can be demonstrated that even though Symmachus, Quinta, and Sexta postdate the Gospel they still should be treated as independent and unbiased witnesses to practices of translating $\tau\omicron\upsilon\pi\eta$ during the époque of the Gospel.

depicting a quality of God's character the terms *χάρις* and *ἔλεος*⁴⁵¹ are utilised interchangeably (Ephesians 2:4, 7). Furthermore, the Evangelist can appropriately translate רַב with πλήρης. The Evangelist is not bound by the LXX/OG's standard πολὺ or πλεῖθος for רַב. The extent of the creedal רַב-רַבָּנָא which originated in Exodus 34:6 was already elaborated elsewhere in Exodus,⁴⁵² the Evangelist's frame of reference. It was also emphasised in the OT by utilising terms other than רַב,⁴⁵³ the plural form of רַבָּנָא, the grandeur of cosmic imagery, an extraordinary degree of success, generous scope of time, vast number of events or/and people. There was no unanimity in translating רַב רַב already on the part of the LXX/OG interpreters. NT authors, and others preceding and contemporary with the Evangelist, have further diverged from the LXX/OG's πολὺ/πλεῖθος pattern. They employ various and excessive expressions—ἀμέτρητος, μέγας, μεστός, πολλῶ μᾶλλον... εἰς τοὺς πολλοὺς ἐπερίσσευσεν, πλεονάζω, πληθύνω, περισσεΐα, ὑπερπερισσεύω, ὑπερπλεονάζω—to convey the extent of the divine χάρις. The Evangelist's own language of the Divine is extremely excessive all throughout the Gospel. Certain features peculiar to the Scripture and the époque of the Evangelist may well have influenced the writer's choice of πλήρης⁴⁵⁴ χάριτος⁴⁵⁵ καὶ ἀληθείας. Finally, the phrase πλήρης χάριτος καὶ ἀληθείας reflects

⁴⁵¹ Cf. the Septuagintal πολυέλεος for רַחֲמָנִי (Exodus 34:6).

⁴⁵² רַב־חֶסֶד/πολυέλεος (Exodus 34:6); cf. לִאֲלֶפֶים חֶסֶד וְנֶצֶךְ/ποιῶν ἔλεος εἰς χιλιάδας (Exodus 34:7; so also 20:6).

⁴⁵³ Particularly גְּדֻלָּה ("greatness") (Genesis 19:19, Numbers 14:19) and גָּדוֹל ("great") (1 Kings 3:6; 2 Chronicles 1:8; Psalms 57:11; 86:13; 108:5; 145:8).

⁴⁵⁴ The Evangelist's δόξα... πλήρης χάριτος may well have also been influenced by the OT phraseology of ἄρτος/ἔλεος(χάρις), ἄνθρωπος/πλήρης(ἐμπλήρημι), and the δόξα of the LORD (2 Chronicles 5:13; Psalm 33:5; 119:64; Isaiah 6:1, 3; Ezekiel 43:5; 44:4). The Evangelist may well echo the *fullness* of the manna laid up before the testimony at the Lord's command to Moses (Exodus 16:33–34 LXX) by rendering πλήρης in reference to Jesus the Living Bread in 1:14.

a rather flexible approach which writers of the époque of the Evangelist took in alluding to/echoing creedal attributes of God. For this purpose authors innovatively utilised terminology such as *χρηστός/χρηστότης* (Romans 2:4, cf. *Prayer of Manasseh* 11), or even *εὐσπλαγχνος* (*Prayer of Manasseh* 7)/*πολύσπλαγχνός* (James 5:11), which have never been used in the LXX/OG's renderings of the creed. These factors determine that *πλήρης χάριτος καὶ ἀληθείας* can serve as a valid translation for *רַב־חֶסֶד וְאֱמֶת*.

Third, *רַב־חֶסֶד וְאֱמֶת* is a part of the creed *רַב־חֶסֶד וְאֱמֶת וְרַב־חַיִּים וְרַב־חַיִּים וְרַב־חַיִּים* (Exodus 34:6). Why would the Evangelist “cut” just the two attributes—*רַב־חֶסֶד וְאֱמֶת*—out of the whole creed and “paste” it to John 1:14? Our study has demonstrated that this technique is not unusual. Writers of the époque do not feel obligated to list all of the creedal attributes. They extract the attributes and change their order rather freely. Sometimes writers may allude to only one of God's creedal attributes, a cognate of *μακροθυμέω* (Luke 18:7; Romans 2:4, 9:22), *οἰκτίρω* (Luke 6:35–36; perhaps also 2 Corinthians 1:3), or *ἐλεέω* (Luke 1:58, 72; 1 Peter 1:3). Occasionally, authors allude to a pair of the attributes—*ἐλεέω* and *οἰκτίρω* (Romans 9:15), or *πολύσπλαγχνος* and *οἰκτίρων* (James 5:11). One cannot help but think of Paul's appeal, *ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἔγει* (Romans 2:4) as an echo of three, if not four, creedal attributes of God.⁴⁵⁶ Moreover, we have suggested that *πλήρης χάριτος καὶ ἀληθείας* perhaps alludes to the whole creed *רַב־חֶסֶד וְאֱמֶת וְרַב־חַיִּים וְרַב־חַיִּים*. This approach eliminates the matter of the legitimacy of translating *חֶסֶד* with *χάρις* and *רַב* with *πλήρης*. This scheme resolves the issue of the otherwise awkward “cut-and-paste” choice of attributes *רַב־חֶסֶד וְאֱמֶת* in place of the whole creed. This design accounts for all of the creedal attributes of the character of God in *πλήρης χάριτος καὶ ἀληθείας*. The absence of the creedal *אֱמֶת*/μακρόθυμος warns that God's longsuffering nature

⁴⁵⁵ Perhaps *χάρις* suits the Evangelist in emphasising the superiority of Jesus the King over all other rulers of the Earth. See Conzelmann, “*χάρις*.” Notice the phrase *Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων* (19:3).

⁴⁵⁶ Cf. Joel 2:13; Jonah 4:2; Wisdom of Solomon 15:1.

has come to an end.⁴⁵⁷ The irregular⁴⁵⁸ and excessive πλήρης hints that all three creedal terms denoting 'grace' linked by יְרַב־חַסֵּד ... יְנִיחַ חַסֵּד—are conveyed with a single χάρις.⁴⁵⁹ The adjoined distinctive attribute חַסֵּד is communicated with καὶ ἀληθείας. Thus, πλήρης χάριτος καὶ ἀληθείας in all likelihood alludes to חַסֵּד יְרַב־חַסֵּד אֱפִים יְרַב־חַסֵּד יְנִיחַ חַסֵּד.

Fourth, the Evangelist writes in Greek for an audience that speaks Greek and is familiar, if anything, with the Septuagint. The Evangelist generally uses the Septuagint. But the rendering πλήρης χάριτος καὶ ἀληθείας offers a reading different from the Septuagintal πολυέλεος καὶ ἀληθινός of Exodus 34:6. This blurs the suggested allusion. Why would the Evangelist make a new translation from Hebrew? It has been observed that the Evangelist does translate from Hebrew if there is a reason for it.⁴⁶⁰ Our study has evinced that the Evangelist has serious reasons to translate חַסֵּד יְרַב־חַסֵּד (Exodus 34:6) with πλήρης χάριτος καὶ ἀληθείας (John 1:14) instead of using πολυέλεος καὶ ἀληθινός (Exodus 34:6 LXX). First, the Septuagintal πολυέλεος καὶ ἀληθινός does not do justice to the meaning of the Hebrew original as the translation does not convey the extent of חַסֵּד.⁴⁶¹ The character descriptor חַסֵּד/ἀληθινός is also "neglected" in the OT creedal affirmations of God. The Evangelist, in light of the importance of the notion of ἀλήθεια in the Gospel and its Christological significance, may well have wanted to bring out the sense of

⁴⁵⁷ Cf. 3:36. Notice the absence of cognates of μετανοέω, another creedal attribute relevant to God's character (Joel 2:13; Jonah 4:2), in the Gospel. On the Gospel as a legal case of the LORD vs. Humanity, see Lincoln, *Truth*, passim.

⁴⁵⁸ Cf. the LXX/OG's standard πολύ/πλήθος for רב.

⁴⁵⁹ This technique is practiced during the époque of the Evangelist. For example, both the creedal יְנִיחַ/ἐλεήμων and יְרַב־חַסֵּד/οἰκτίρων are likely to be conveyed with a single εὐσπλαγχνος (*Prayer of Manasseh* 7).

⁴⁶⁰ 12:40; 13:18; 19:37. See Menken, *Quotations*, 205.

⁴⁶¹ Grammatically, πλήρης χάριτος καὶ ἀληθείας corresponds better to חַסֵּד יְרַב־חַסֵּד than πολυέλεος καὶ ἀληθινός.

the Hebrew $\text{חַסֵּד} \dots \text{רַחֲמֵי}$ rather than the inadequate LXX's $\alpha\lambda\eta\theta\epsilon\acute{\iota}\alpha\varsigma$.⁴⁶² Second, the Evangelist may well desire to reduce the three creedal terms denoting grace to a single $\chi\acute{\alpha}\rho\iota\varsigma$ for a variety of reasons. Space is precious in the Prologue. Besides, Greek equivalents for the three creedal terms— חַסֵּד , רַחֲמֵי , חֶסֶד —may not fit the poetic meter of the Prologue. Moreover, creedal terms denoting “grace” have lost their distinctiveness by the époque of the Evangelist. Should the Evangelist choose to use either $\text{o}\acute{\iota}\kappa\tau\acute{\iota}\rho\mu\omega\nu$, $\epsilon\lambda\epsilon\acute{\eta}\mu\omega\nu$, or $(\text{πολυ})\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ the audience may get the wrong impression that the writer alludes to the particular term of the creed.⁴⁶³ So the usage of $\chi\acute{\alpha}\rho\iota\varsigma$ in $\text{πλήρης χάριτος καὶ ἀληθείας}$ discourages one from singling out either one of the three creedal terms denoting grace. Instead, the chosen term $\chi\acute{\alpha}\rho\iota\varsigma$ encourages the audience to envision all three creedal terms— חַסֵּד , רַחֲמֵי , חֶסֶד —because their cognates have been translated with $\chi\acute{\alpha}\rho\iota\varsigma$ elsewhere. Furthermore, the writer's intention not to use either $\text{o}\acute{\iota}\kappa\tau\acute{\iota}\rho\mu\omega\nu$, $\epsilon\lambda\epsilon\acute{\eta}\mu\omega\nu$, or $\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ may well be theologically conditioned. Cognates of $\text{o}\acute{\iota}\kappa\tau\acute{\iota}\rho\mu\omega\nu$ have not become eschatological terms in Greek-speaking Judaism. Cognates of $\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ (including $\epsilon\lambda\epsilon\acute{\eta}\mu\omega\nu$ and $\text{πολυ}\acute{\epsilon}\lambda\epsilon\omicron\varsigma$) have a strong legalistic ring to them and assume “doing.”⁴⁶⁴ These factors prevent the Evangelist from using them. Instead, the Evangelist stresses the notion of unmeritedness by covering all three terms with a single $\chi\acute{\alpha}\rho\iota\varsigma$. Finally, the selection of $\chi\acute{\alpha}\rho\iota\varsigma$ allows the Evangelist to conveniently allude to the LXX/OG passages which contain either $\chi\acute{\alpha}\rho\iota\varsigma$ or $\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ as the terms had virtually merged in meaning by the time of the Evangelist (Ephesians 2:4, 7). Third, πλήρης with a following genitive is indeclinable.⁴⁶⁵ This feature allows $\text{πλήρης χάριτος καὶ ἀληθείας}$ to modify either πατήρ , λόγος , μονογενής , δόξα or all of them at once. Fourth, $\text{πλήρης χάριτος καὶ ἀληθείας}$ calls to mind the OT covenant of God's presence ($\chi\acute{\alpha}\rho\iota\varsigma$) initiated at Sinai (Exodus 33:12–34:10, the broader context of the creed of Exodus 34:6 itself). Fifth, $\text{πλήρης χάριτος καὶ}$

⁴⁶² Bauckham, *Thesis*, 1.

⁴⁶³ Cognates of $\text{o}\acute{\iota}\kappa\tau\acute{\iota}\rho\mu\omega\nu$, $\epsilon\lambda\epsilon\acute{\eta}\mu\omega\nu$, or $(\text{πολυ})\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ are never used in the Gospel.

⁴⁶⁴ Besides, the Septuagintal $\text{πολυ}\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ may well have become obsolete as it is never used in the NT.

⁴⁶⁵ BDF, §137.

ἀληθείας points to the Spirit of ἡ χάρις καὶ ἡ ἀλήθεια (cf. Zechariah 12:10). Thus, the Evangelist has major reasons to make his own translation of Exodus 34:6 in John 1:14, 17.

Our study concludes that in all likelihood the Evangelist has translated אֱפִים וְרַב־חֶסֶד וְאֱמֶת אֲרָךְ—creedal attributes of God's character (Exodus 34:6)—with πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17).

3 THE TERMS ΧΑΡΙΣ AND ΑΛΗΘΕΙΑ IN PHRASES ΧΑΡΙΤΟΣ ΚΑΙ ΑΛΗΘΕΙΑΣ (JOHN 1:14) AND Ἡ ΧΑΡΙΣ

ΚΑΙ Ἡ ΑΛΗΘΕΙΑ (JOHN 1:17) DO NOT CONSTITUTE HENDIADYS BUT DENOTE TWO SUBJECTIVE QUALITIES

A number of scholars treat (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys⁴⁶⁶—"the co-ordination⁴⁶⁷ of two ideas, one of which is dependent on the other"⁴⁶⁸ (hereafter the working definition of "hendiadys"⁴⁶⁹). As long ago as 1892 a correspondent writing to the *Expository Times* suggested that the phrase might mean "the true grace or power."⁴⁷⁰ Beasley-Murray comments, "χάρις καὶ ἀλήθεια, 'grace and truth,' = the common חַסֵּד וְאֱמֶת (*hesed we^cmet*) 'gracious constancy' of God."⁴⁷¹ Brown translates both χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ

⁴⁶⁶ Literally, "one through two" (Greek).

⁴⁶⁷ By καί.

⁴⁶⁸ BDF, § 442 (16).

⁴⁶⁹ Definitions of hendiadys vary. Bruce K. Waltke and M. O'Connor identify hendiadys *widely*, as "a single expression of two apparently separate parts" (Waltke and O'Connor, *Syntax*, 691). König *moderately* restricts hendiadys, limiting it to nouns and verbs (König, *Stilistik*). Avishur defines hendiadys *narrowly*, as "a linguistic-stylistic figure wherein two nouns are connected by a conjunctive letter or preposition and one noun serves as a modifier of the second... a unique one-time combination whose components never again appear in any other form of pairing" (Avishur, *Word-Pairs*, 99–100, 103). Scholars agree that a clear-cut example of hendiadys is found in the phrase, "You are seeking to destroy עִיר וְאֵם in Israel" (2 Samuel 20:19). Here, the word-pair עִיר וְאֵם "a city and a mother" stands for "metropolis." This variety of definitions does not affect our study. Word-pairs חַסֵּד וְאֱמֶת, χάριτος καὶ ἀληθείας, and ἡ χάρις καὶ ἡ ἀλήθεια, as noun-conjunction-noun phrases, comply with any of the above definitions. The matter at stake is whether one of the nouns modifies the other or not.

⁴⁷⁰ W. S. Gurzon-Siggers, *Grace and Truth*, 480, as referred to in Hanson, *John 1:14–18 and Exodus 34*, 94, footnote 1.

⁴⁷¹ Beasley-Murray, *John*, 14, emphasis added.

ἀλήθεια (1:14, 17) with “enduring love.”⁴⁷² Bultmann believes that “Χάρις and ἀλήθεια [in 1:14] are... a hendiadys, since χάρις has the formal meaning of “giving grace” and “gracious gift,” while ἀλήθεια denotes the content of the gift, the divine reality revealing itself.”⁴⁷³ De la Potterie maintains that the Evangelist, instead of rendering ἡ χάρις καὶ ἡ ἀλήθεια... ἐγένετο in 1:17 might just as well have written ἡ ἀλήθεια ἐχαρίσθη.⁴⁷⁴ This scholar states that he is

certain that (ἡ) χάρις καὶ (ἡ) ἀλήθεια in John 1:14,17 form a hendiadys. This has considerable exegetical consequences: χάρις (which thematically corresponds to ἐδόθη in v.17) can only mean ‘gift, grace’. ... the nature of this ‘grace’ is indicated by the noun which determines it: it is ‘the grace of the truth’. The expression indicates only a single reality: ‘the truth’ is considered by John as one ‘grace’, that comes from the Father in Jesus Christ.⁴⁷⁵

Edwards claims that “χάρις καὶ ἀλήθεια,⁴⁷⁶ in [1:] v. 17 ... is the *true χάρις* ...”⁴⁷⁷ Harris opts for “gracious gift of divine reality” as a translation for ἡ χάρις καὶ ἡ ἀλήθεια.⁴⁷⁸ Loisy paraphrases ἡ χάρις καὶ ἡ ἀλήθεια as “*the reality of the grace*.”⁴⁷⁹ For Katharine D. Sakenfeld, “The Greek behind the phrase ‘grace and truth’ [of 1:14] reflects the classic Hebrew

⁴⁷² Brown, *John (I–xii)*, 4, 14, 16, emphasis added.

⁴⁷³ Bultmann, *John*, 73.

⁴⁷⁴ De la Potterie, “χάρις,” 275.

⁴⁷⁵ De la Potterie, “χάρις,” 276.

⁴⁷⁶ Sic.

⁴⁷⁷ Edwards, *χάριν ἀντὶ χάριτος*, 11–12, emphasis added.

⁴⁷⁸ Harris, *Prologue and Gospel*, 71. Cf. her rather enigmatic (with regard to the matter of hendiadys) remark in parentheses; “in v. 14... it is... the manifested being... of the unique Son of a heavenly Father which is characterized as being full of grace (and truth)” (Harris, *Prologue and Gospel*, 50).

⁴⁷⁹ “la réalité... de la grâce” (Loisy, *Le Quatrième Évangile*), emphasis added. See de la Potterie, “χάρις,” 266.

combination 'loyalty and faithfulness,' [חֶסֶד וְאֱמֻנָה] or *sure loyalty*.⁴⁸⁰ Schnackenburg remarks on πλήρης χάριτος καὶ ἀληθείας, "In this grouping, ἀλήθεια is the subordinate term ..."⁴⁸¹

Is treating (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys justified or not? It is crucial to determine whether the phrase (ἡ) χάρις καὶ (ἡ) ἀλήθεια depicts one (if hendiadys) or two (if not hendiadys) attributes. We have already demonstrated that (ἡ) χάρις καὶ (ἡ) ἀλήθεια alludes to חֶסֶד וְאֱמֻנָה. Therefore, to evaluate the likelihood of (ἡ) χάρις καὶ (ἡ) ἀλήθεια constituting hendiadys, our study should 1) assess whether the word-pair חֶסֶד וְאֱמֻנָה in reference to God functions as hendiadys in the OT, 2) consider whether the LXX/OG translators perceive חֶסֶד וְאֱמֻנָה as hendiadys, and 3) evaluate whether (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys in the Gospel.

3.1 OT writers render the creedal חֶסֶד וְאֱמֻנָה to convey two subjective qualities

Discussion over hendiadys in the OT was initiated in 1900 by E. König⁴⁸² and carried on by Ezra Z. Melamed,⁴⁸³ Hendrik A. Brongers,⁴⁸⁴ J. P. van der Westhuizen,⁴⁸⁵ and Yitzhak Avishur,⁴⁸⁶ among other scholars.⁴⁸⁷ Discussion over whether חֶסֶד וְאֱמֻנָה constitutes hendiadys or not has always been characterised as uncertain.

⁴⁸⁰ Sakenfeld, *Loyalty*, 134, emphasis added.

⁴⁸¹ Schnackenburg, *John 1–4*, 273. Similarly, Dumbrell, *Grace and Truth*, 115.

⁴⁸² König, *Stilistik*.

⁴⁸³ Melamed, *Hendiadys*.

⁴⁸⁴ Brongers, *Hendiadys*.

⁴⁸⁵ Van der Westhuizen, *Hendiadys*.

⁴⁸⁶ Avishur, *Word-Pairs*; Avishur, *Synonymous Pairs*; Avishur, *Synonyms*.

⁴⁸⁷ See Carey A. Moore, *Judith*; Edward P. Myers, *Figurative Language*; John J. Scullion, "Righteousness."

Nelson Glueck,⁴⁸⁸ in a pioneering study on חֶסֶד, suggests that the phrase חֶסֶד וְאֱמֶת constitutes hendiadys. On the one hand, he states that

God's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts. God's *hesed* and *'emeth* are to be considered a hendiadys, in which *'emeth* has the value of a descriptive adjective.⁴⁸⁹

and translates the word-pair as hendiadys on numerous occasions.⁴⁹⁰ On the other hand Glueck interprets חֶסֶד וְאֱמֶת as two separate attributes.⁴⁹¹

Sakenfeld also claims, in the most recent study on חֶסֶד, that, "*hesed we'emet*, 'loyalty' and 'truth' are not to be regarded as two separate qualities... Rather, as has often been suggested,⁴⁹² the noun "truth" (better, 'faithfulness' or 'trustworthiness') here functions by hendiadys to qualify the basic notion of loyalty."⁴⁹³

⁴⁸⁸ Glueck, *Hesed*.

⁴⁸⁹ Glueck, *Hesed*, 102.

⁴⁹⁰ Genesis 24:27, 49; 47:29; Psalm 40:10–11; 69:14, 17; 85:11. See Glueck, *Hesed*, 39, 72, 79, 99, 100, 102. Hanson somehow misses all of Glueck's explicit statements on the matter of hendiadys when he writes that, "Glueck in his... exposition on the phrase חֶסֶד וְאֱמֶת, comes very near to claiming it is a hendiadys" (Hanson, *John 1:14–18 and Exodus 34*, 94, footnote 1 with a reference to Glueck, *Hesed*, 72).

⁴⁹¹ Joshua 2:14; Proverbs 16:6; 20:28. See Glueck, *Hesed*, 44, 62, 65, 79, 94 footnote 196. He does not explain the basis for making a decision regarding which pair of אֱמֶת and חֶסֶד constitutes hendiadys and which does not.

⁴⁹² Sakenfeld does not provide references for this claim.

⁴⁹³ Sakenfeld, *Loyalty*, 31; see also 55, 57–60, translations.

For Sakenfeld, *חֶסֶד וְאֱמֶת* "exemplifies hendiadys, with a nuance of constancy being added to emphasize the basic sense of loyalty itself."⁴⁹⁴ But, her translations betray the uncertainty over the matter. On several occasions Sakenfeld interprets the phrase *חֶסֶד ... אֱמֶת* as a hendiadys where *אֱמֶת* modifies *חֶסֶד* resulting in one quality—"sure loyalty"—of the Lord.⁴⁹⁵ In other cases, she conveys similar constructions as denoting two distinctive attributes—"loyalty" and "faithfulness"—of God.⁴⁹⁶ This indecision over the number of God's attributes reaches its climax when Sakenfeld translates two identical versions of the creed *יְהוָה אֱלֹהֵינוּ יְחִיד אֱלֹהִים וְיֵחַד חֶסֶד וְאֱמֶת* with "God merciful and gracious, slow to anger and abounding in *loyalty and faithfulness*"⁴⁹⁷ in Exodus 34:6, but "God merciful and gracious, slow to anger and abounding in *sure loyalty*"⁴⁹⁸ in Psalm 86:15 MT. The uncertainty is finally crystallised in Sakenfeld's comment: "The Greek behind the phrase 'grace and truth' [of 1:14] reflects the classic Hebrew combination 'loyalty and faithfulness,' [*חֶסֶד וְאֱמֶת*] or *sure loyalty*."⁴⁹⁹ This "or" gives the uncertainty away. For it can only be "either ... or": *חֶסֶד וְאֱמֶת* denotes either *one* or *two* attributes of God!

This indecision is also evident in the rather elusive wording of other scholars' speculations on the matter (italicised in the following examples): "[*חֶסֶד וְאֱמֶת*], the reward for the good *can be understood* as hendiadys: faithful love"⁵⁰⁰; "*אֱמֶת*... commonly accompanies *חֶסֶד*... *Sometimes* the two terms are a hendiadys *suggesting* a commitment that can be relied on; *where they can be distinguished*, the former *may suggest* protective faithfulness, the latter

⁴⁹⁴ Sakenfeld, *Loyalty*, 55.

⁴⁹⁵ Genesis 24:27; 32:10; Psalm 86:15; 138:2. See Sakenfeld, *Loyalty*, 85, 86, 89, 91, 95, 133.

⁴⁹⁶ Exodus 34:6; Psalm 89:25; 98:3. See Sakenfeld, *Loyalty*, 47, 56, 59; Sakenfeld, "Love," 381.

⁴⁹⁷ Sakenfeld, *Loyalty*, 47, emphasis added.

⁴⁹⁸ Sakenfeld, *Loyalty*, 95, emphasis added.

⁴⁹⁹ Sakenfeld, *Loyalty*, 134, emphasis added.

⁵⁰⁰ Murphy, *Proverbs*, 14:22, emphasis added.

active kindness"⁵⁰¹; "ἀλήθεια and ἔλεος correspond to רַחֲמִים and חֶסֶד and function *more or less* as a hendiadys"⁵⁰²; "It appears ... that when *hesedh* and *'emeth* appear together they become a hendiadys in which the second term intends to confirm and enrich the concept of the first."⁵⁰³ Moreover, a scholar may render a translation which distinguishes the two attributes and, in the same phrase, suggest the word-pair to be a hendiadys. For example, John S. Kselman writes that "in the confessional formula in Exod 34:6... the expression is *rab-hesed we'emet*, "abundant in *hesed* and fidelity" (a hendiadys *more accurately* translated "abundant in reliable, unfailing *hesed*")."⁵⁰⁴ In Psalm 61:8 Marvin E. Tate interprets מִן יוֹצֵרָהּ וְאֱמֶת כֶּסֶד as "assign Loyal-love and Truth to safeguard him,"⁵⁰⁵ but adds at once that "A. R. Johnson⁵⁰⁶ ... *may be* correct to conclude that חֶסֶד וְאֱמֶת is a hendiadys, meaning "true devotion" or "true loyal-love."⁵⁰⁷ In Proverbs 14:22 Roland E. Murphy translates טוֹב וְחֶסֶד וְאֱמֶת חֶרֶשׁ with "But those who plan good, kindness and fidelity,"⁵⁰⁸ and immediately remarks that "the reward for the good *can be* understood as a hendiadys: faithful love."⁵⁰⁹ Furthermore, a writer may interpret חֶסֶד וְאֱמֶת as a hendiadys but at once indicate the "literal" meaning of the word-pair. A. A. Anderson gives us, "may Yahweh show you lasting loyalty [חֶסֶד וְאֱמֶת]," followed immediately by the comment; "Lit.,

⁵⁰¹ Goldingay, *Daniel*, 252f., emphasis added.

⁵⁰² Dunn, *Romans* 9–16, 848, emphasis added.

⁵⁰³ Kuyper, *Grace and Truth*, 6–7, emphasis added.

⁵⁰⁴ Kselman, *Grace*, 1086, emphasis added.

⁵⁰⁵ Tate, *Psalms* 51–100, 109.

⁵⁰⁶ Johnson, *Israel's Psalmody*, 357.

⁵⁰⁷ Tate, *Psalms* 51–100, 109 footnote b, emphasis added; or "true/faithful loyal-love" (Tate, *Psalms* 51–100, 376).

⁵⁰⁸ Murphy, *Proverbs*, 100.

⁵⁰⁹ Murphy, *Proverbs*, 106, emphasis added.

"loyalty and truth" (חסד ואמת) but *perhaps* a hendiadys.⁵¹⁰ He further exercises this approach by characteristically rendering חסד ואמת as "'True loyalty' (lit. 'loyalty and truth')."⁵¹¹

3.1.1 Critique of arguments for חסד ואמת being hendiadys

Several scholars simply declare חסד ואמת to be hendiadys with no real evidence to substantiate the claim.⁵¹² For example, Artur Weiser states that "in what is almost a fixed liturgical expression like חסד ואמת or חסד ואמונה the word חסד (love, grace) provides the *material definition*, while אמת (אמונה) (the steadfast faithfulness of love and its expression) represents the more *formal element*."⁵¹³ With due respect, we ought to acknowledge that the personal opinions of scholars regarding the matter cannot constitute evidence.

Other researchers try defending their position. The first approach is to provide a speculative account or propose a thesis that is immune to criticism. Thus, for Hans J. Zobel, "the context... most easily explains the combination of *hesed* and *'emeth*, because the close and intimate society of the family requires enduring and reliable kindness as an essential element of its protective function."⁵¹⁴ Sakenfeld argues similarly, "It is quite possible that since the longer phrase [חסד ואמת] became a fixed expression, it was used simply as a variant for the single word, perhaps for emphasis, but without a clear purpose to say something different."⁵¹⁵ Hence Johnson writes, "As I hope to make clear elsewhere, this twofold expression [חסד ואמת] is

⁵¹⁰ Anderson, *2 Samuel*, 27.

⁵¹¹ Anderson, *2 Samuel*, 204. Anderson here makes a reference to Sakenfeld, *Loyalty*, 31–32.

⁵¹² Most notably Kuyper, *Grace and Truth*, 6–7.

⁵¹³ Weiser, "πιστεύω," 6:185; emphasis added.

⁵¹⁴ Zobel, *חסד*, 51.

⁵¹⁵ Sakenfeld, *Loyalty*, 37, footnote 27.

an example of hendiadys meaning "true (as being an assured) loyalty... , i. e. essentially 'devotion.'"⁵¹⁶ But Johnson's only assertion is the following:

The fact is that in the Old Testament the quality [אֱמֶת] which was recognized from the first as actually necessary for the keeping of a covenant was indicated by means of the expression חֶסֶד וְאֱמֶת which, as an example of hendiadys, conveys the thought of what we understand by 'true devotion'; for basically these two terms חֶסֶד וְאֱמֶת, taken together in this way ["true devotion"], denote the "loyalty" (חֶסֶד) to which one commits oneself by a sworn undertaking or pledge of "truth" (אֱמֶת) as the basic requirement for carrying out the responsibilities accepted under such a covenant.⁵¹⁷

Glueck also states that "Wherever *hesed* appears together with 'emeth or 'emunah, the quality of loyalty inherent in the concept *hesed* is emphasized."⁵¹⁸ Glueck's solution for the opposite case is that, "Where *hesed* is used alone and not in the combination חֶסֶד וְאֱמֶת, as is frequently the case, one may still picture mentally אֱמֶת next to חֶסֶד."⁵¹⁹ These suggestions due to their speculative nature or/and immunity to criticism cannot be taken into consideration in evaluating the probability of the case.

The second approach is to combine two in one by *associating* חֶסֶד and אֱמֶת. Sakenfeld, who notes that רַב־חֶסֶד is rendered only "of God, never of human beings,"⁵²⁰ further asserts that,

⁵¹⁶ Johnson, *Israel's Psalmody*, 56, footnote 2.

⁵¹⁷ Johnson, *Israel's Psalmody*, 65–66. Johnson's suggestion is not only speculative, but also circular and illogical. Moreover, Johnson offers this argument while commenting on Psalm 78. But he immediately recognises that "the term חֶסֶד does not occur in the psalm under discussion" but only רַחוּם (Psalm 78:38)!

⁵¹⁸ Glueck, *Hesed*, 72. Glueck adds a long list of references in the footnote, but neither one of them contains evidence for the claim.

⁵¹⁹ Glueck, *Hesed*, 40.

⁵²⁰ Sakenfeld, *Loyalty*, 49.

"It is this greatness of God's loyalty that distinguishes it from human loyalty, which is often by contrast characterized as frail or fickle,"⁵²¹ and finally sums up by claiming that,

faithfulness encompasses both the reliability of God as constancy over time and the assurance that divine promises will be kept. For those who know their very existence to be in dependence upon the loyalty of Yahweh, this strengthening of loyalty to "faithful loyalty" or "sure loyalty" gives heightened expression to the trustworthiness of the benevolent and saving God.⁵²²

Now, in depicting the same God, the attributes אֱמֶת and חֶסֶד⁵²³ are no doubt associated.

But from this association, it by no means follows that one attribute necessarily modifies the other.⁵²⁴

The third approach is to make a reference to an authority in the field. This is what Anderson does: "[חֶסֶד וְאֱמֶת] 'True loyalty' (lit. 'loyalty and truth') describes the constancy of Yahweh in maintaining his promises. See also K. D. Sakenfeld, *Faithfulness in Action: Loyalty in Biblical Perspective*. OBT 16. Philadelphia: Fortress Press, 1985, 31–32."⁵²⁵ But Sakenfeld only claims חֶסֶד וְאֱמֶת to be hendiadys on the pages referred to and provides no evidence for the claim elsewhere in the book. In fact, Sakenfeld (as it has already been demonstrated) is not quite sure whether חֶסֶד וְאֱמֶת is hendiadys or not herself. Perhaps this lack of consistency and confidence on the part of the authority to which he refers is reflected in the "double offer" of the referring scholar. Anderson also appeals to an authority when he writes, "may Yahweh show

⁵²¹ Sakenfeld, *Loyalty*, 49.

⁵²² Sakenfeld, *Loyalty*, 60. Edgar Kellenberger associates this persistent character of divine loyalty with the term 'faithfulness' as well (Kellenberger, *hāsād wa'ūāmāt*, 81); see Sakenfeld, *Loyalty*, 49, footnote 20.

⁵²³ As well as other creedal terms רַחוּם, חַנוּן, אֱפִים, אֶרֶךְ, for that matter.

⁵²⁴ For methodological reservations over the assumption that association means similarity in the meanings of the words (as related to חֶסֶד), see Stoebe, *Hāsād*.

⁵²⁵ Anderson, *2 Samuel*, 204.

you lasting loyalty [חֶסֶד וְאֱמֶת],” immediately followed by, “Lit., ‘loyalty and truth’ (חֶסֶד וְאֱמֶת) but perhaps a hendiadys,”⁵²⁶ and then adds, “cf. Williams, *Syntax*, § 72.”⁵²⁷ Ronald J. Williams merely asserts that, “A single concept may be expressed by two words linked by the conjunction וְ, e. g. ... חֶסֶד וְאֱמֶת, ‘true loyalty’ (Ex 34:6, Jo 2:14, II Sm 2:6, 15:20; it is significant that in Pr 16:6 only one preposition is used).”⁵²⁸ Of course, Williams’ entry as such does not establish חֶסֶד וְאֱמֶת as a hendiadys; it can only suggest that it is.⁵²⁹ His note that “it is significant that in Pr 16:6 only one preposition is used” is rather enigmatic.⁵³⁰ Perhaps, Williams’ thought is more clearly expressed by Zobel, who argues as follows:

That we are in fact dealing with a hendiadys [in Proverbs 3:3; 14:22; 16:6; 20:28] can be seen from [Proverbs] 16:6; only the first noun is preceded by the prep. *bē*, which thus applies to the phrase as a whole, a single concept meaning “lasting, constant *hesed*.”⁵³¹

But a preposition (particularly בְּ) preceding only the first of two nouns joined by וְ simply cannot serve to identify hendiadys, even less to establish the case “in fact”! Proverbs 16:6 reads, “חֶסֶד וְאֱמֶת בְּחֶסֶד iniquity is atoned for.” This construction “preposition-noun-וְ-noun” is used in phraseology which has long been thought to constitute hendiadys.⁵³² But such a suspicion does not constitute proof that such phraseology actually constitutes hendiadys. Neither does it determine that this syntax is an indicator of the presence of hendiadys. On the one hand, this construction appears in a context which rules out hendiadys, where one noun serves as a

⁵²⁶ Anderson, *2 Samuel*, 27.

⁵²⁷ Williams, *Hebrew Syntax*.

⁵²⁸ Williams, *Hebrew Syntax*, 16 § 72.

⁵²⁹ Cf., for example, Waltke and O’Connor, *Syntax* which does not list חֶסֶד וְאֱמֶת as a hendiadys.

⁵³⁰ Williams does not develop this thought any further.

⁵³¹ Zobel, “חֶסֶד,” 51.

⁵³² Most often exemplified by Isaiah 58:4; 1 Samuel 15:22; Proverbs 22:20; Isaiah 29:6; 35:10, 1 Kings 8:51; Psalms 31:4; 71:3; Proverbs 8:14.

modifier for the other. For example, consider the following phrases: בְּכָרִים וְאֵילִים וְעִתּוּרִים, "for lambs, rams and goats" (Ezekiel 27:21); בְּצוּם וְשֵׁק וְאַפֵּר, "with fasting, sackcloth and ashes" (Daniel 9:3); בְּאָדָם וּבְחֵמָה, "of man or animal" (Leviticus 27:28); לְעֶשֶׂר וְחֵכְמָה, "in riches and wisdom" (2 Chronicles 9:22); אֶל־מֹשֶׁה וְאַהֲרֹן, "to Moses and Aaron" (Exodus 12:43); וּבְחֻלָּה, "on young man or virgin" (2 Chronicles 36:17).⁵³³ In these phrases (matching the "preposition-noun-ו-noun" construction of Proverbs 16:6), nouns cannot conceivably modify each other. This completely invalidates Williams' and Zobel's "indicator of hendiadys."

On the other hand, there are OT examples where *both* חֶסֶד and נְאֻמָּה are preceded by a preposition. Consider the following: "I will ...give thanks to Your name עַל־חֶסֶדְךָ וְעַל־נְאֻמָּתְךָ" (Psalm 138:2); "I am unworthy of מִכָּל הַחֲסָדִים וּמִכָּל הַנְּאֻמֹּת which You have shown to Your servant" (Genesis 32:10); and, "Not to us, O LORD, not to us, But to Your name give glory Because of Your lovingkindness, עַל־חֶסֶדְךָ וְעַל־נְאֻמָּתְךָ." (Psalm 115:1). Should not then חֶסֶד וְנְאֻמָּת be discarded as hendiadys on Zobel's and Williams' terms? Apparently, Williams and Zobel provide no evidence for חֶסֶד וְנְאֻמָּת being hendiadys. Therefore neither of Anderson's referents—Sakenfeld, Williams (Zobel)—provides any support for his assessment.⁵³⁴

The fourth approach is to attempt to establish that חֶסֶד וְנְאֻמָּת is a hendiadys for a particular case and then to project the result onto the rest of the occurrences of the word-pair. Zobel does this in the case of Hosea, as follows: Hosea 6:6 ("For I delight in חֶסֶד rather than sacrifice, רַעַת אֱלֹהִים rather than burnt offerings") speaks only of חֶסֶד and רַעַת אֱלֹהִים as objects of Yahweh's desire. Neither is נְאֻמָּת mentioned in Hosea 10:12 ("Sow with a view to righteousness, reap in accordance with חֶסֶד; break up your fallow ground, for it is time אֲתִיהֵנָּה until he comes to rain righteousness on you") as a third term alongside חֶסֶד and רַעַת אֱלֹהִים. Therefore, in

⁵³³ "virgin" as is NASB.

⁵³⁴ Examples to this practice of making an unsubstantiated reference to an authority in the field are numerous. See, Goldingay, *Daniel*, 242; Andersen, *Kind God*, 55, 58, 66, 84 footnote 26.

Hosea 4:1 ("Listen to the word of the LORD, O sons of Israel, for the LORD has a case against the inhabitants of the land, וְאִין־דַּעַת אֱלֹהִים וְאִין־חֶסֶד in the land"), the first noun אֱלֹהִים must be conceived of in combination with both חֶסֶד and דַּעַת אֱלֹהִים,⁵³⁵ which it dominates through its initial position. Thus the emphasis, he concludes, is on the transitory nature of the חֶסֶד practiced by the inhabitants of the land, which is derived in turn from the absence of enduring knowledge of God.⁵³⁶

But Zobel's argument is fallacious in many ways.⁵³⁷ First, Hosea 10:12 does not mention דַּעַת אֱלֹהִים ("knowledge of God") but urges לִדְרוֹשׁ אֶת־יְהוָה ("to seek the LORD").⁵³⁸ Hence, his observation that "Hosea 6:6 speaks only of חֶסֶד and דַּעַת אֱלֹהִים as objects of Yahweh's desire" is inaccurate and undermines all the implications made on its basis. Second, דַּעַת אֱלֹהִים and חֶסֶד occur in Hosea individually, without referring to each other or to אֱלֹהִים.⁵³⁹ Since the

⁵³⁵ Similarly Glueck states, "*Hesed* comprises 'emeth, and both are contained in *da'ath 'elohim*." (Glueck, *Hesed*, 57) but does not support the claim.

⁵³⁶ Zobel, "חֶסֶד," 51.

⁵³⁷ Particularly incredible are interpretations made on the basis of Zobel's argument. For example, Zobel notes that, "Hos. 6:4 says of Ephraim and Judah: 'Your love [חֶסֶד] is like a morning cloud, like the dew that goes early away.' Both images portray a fleeting *hesed*, in the absence of 'emeth." (Zobel, "חֶסֶד," 52). There is simply nothing in the context to support this claim.

⁵³⁸ Zobel generally equates terms rather freely. He starts with making no distinction between דַּעַת אֱלֹהִים ("knowledge of God") and לִדְרוֹשׁ אֶת־יְהוָה ("to seek the LORD") in Nehemiah. Then Zobel alleges that חֶסֶד עוֹלָם (Isaiah 54:8) "is equivalent to Jeremiah's 'everlasting love' עוֹלָם [אֱהָבָה] (Jer. 31:3)." Notice that in Jeremiah 31:3 אֱהָבָה is the cause for the effect חֶסֶד, so that the two simply cannot be equated. Then Zobel claims that "*hesed* can simply be equated with goodness (*tôb*, Ps. 23:6)." See Zobel, "חֶסֶד," 51, 56–57.

⁵³⁹ דַּעַת in Hosea 4:6(2x); חֶסֶד in Hosea 2:21; 6:4; 10:12; 12:7.

terms function independently in Hosea as a whole, they are likely individual requisites in the particular case of Hosea 4:1 as well (כי אין־אמת ואין־חסד ואין־דעת אלהים). Third, Zobel fails to take into consideration Hosea 2:20 ("And I will betroth you to Me אֶת־יְהוָה"). In this verse, the terms אֶמּוּנָה⁵⁴⁰ and יָדַע⁵⁴¹ are clearly related but in such a way as to exclude the possibility of one term modifying the other. Therefore, it is unlikely that אֶמּוּנָה modifies דַּעַת in Hosea 4:1.

Fourth, the placement of אֶמּוּנָה at the beginning of the chain ואין־דעת אלהים ואין־חסד ואין־אמת by no means establishes its dominance over the following terms of the chain. Linking nouns by ו appears to be a feature of the style of Hosea, who renders, חֲרֻשָּׁה וְשַׁבָּתָה וְכָל מוֹעֵדָה ("her new moons, and⁵⁴² her sabbaths and all her festal assemblies" (Hosea 2:11)),

עִם־חַיֵּית הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאָרֶץ ("with the beasts of the field, and⁵⁴³ the birds of the sky, and the creeping things of the ground" (Hosea 2:18)), וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה ("and⁵⁴⁴ the bow, and the sword, and war" (Hosea 2:18)), זָנוּת וַיֵּין וְחִירוֹשׁ ("harlotry, and wine, and new wine" (Hosea 4:11)), אֵלֶּן וְלִבְנֵה וְאַלֶּה ("oak, poplar and terebinth" (Hosea 4:13)). This feature of Hosea's style readily refutes Zobel's suggestion of the "dominance" of אֶמּוּנָה, the first term of the chain

כי אין־אמת ואין־חסד ואין־דעת אלהים, over the rest of the terms linked. If Zobel's proposal reflected reality, then "the beasts of the field" would have likely dominated over "the birds of the sky" and "the creeping things of the ground" as well! Moreover, the terms in Hosea's chains of nouns linked by ו cannot conceivably modify each other. Therefore, it is likely that in Hosea's other chain כי אין־אמת ואין־חסד ואין־דעת אלהים the terms involved do not modify each other, and

⁵⁴⁰ Noun cognate of אֶמּוּנָה. See TWOT 0116.0. On the replacement of אֶמּוּנָה with אֶמּוּנָה and the equivalence of their meaning in conjunction with חֶסֶד and with the reference to God, see Jepsen, "אמן," 319. Notice the parallel usage of אֶמּוּנָה with אֶמּוּנָה in Psalm 40:11 and especially in the literary unity of Psalm 89:15, 25.

⁵⁴¹ Verbal cognate of דַּעַת, "knowledge". See TWOT 0848.0.

⁵⁴² "and" is added to the NASB translation to reflect ו.

⁵⁴³ "and" is added to the NASB translation to reflect ו.

⁵⁴⁴ "and" is added to the NASB translation to reflect ו.

therefore do not constitute hendiadys. Furthermore, the OT word-pair **חֶסֶד ... אֱמֶת** (אֱמוּנָה) occurs in both straight and reverse orders, even within the same literary unit of Psalm 89. In Zobel's terms this would have meant instant switching from something like "true grace" to "gracious truth," which is not really a viable option. Finally, Zobel's argument by its very design cannot establish that **אֱמֶת** constitutes hendiadys in Hosea 4:1. No firm conclusion can be derived from the absence of **אֱמֶת**⁵⁴⁵, as some scholars—Zobel, Glueck—suggest. The fact that **אֱמֶת** is absent may conceivably signify that **חֶסֶד וְאֱמֶת** is a hendiadys with the emphasis on **חֶסֶד** and, therefore, the word-pair should be translated as "true grace." But it may just as well be that only one of two distinctive requisites is reiterated. These observations, being perfectly valid as far as they go, by their very nature cannot either support or undermine the thesis that the creedal phrase **חֶסֶד וְאֱמֶת** is a hendiadys. Neither could Zobel's argument, even it was flawless.⁵⁴⁶

Thus, as far as our study has been able to discern, the *suggestion*⁵⁴⁷ that **חֶסֶד וְאֱמֶת** constitutes a hendiadys has no support.

3.1.2 *Arguments contra חֶסֶד וְאֱמֶת being a hendiadys*

Since definitions and the nature of hendiadys allow speculations, usage of this literary device ought not be assumed but verified. Our study will assess whether scholarly findings

⁵⁴⁵ Our study has identified and evaluated five examples of the so-called "absence of **אֱמֶת**": 1) Proverbs 20:28, 2) Genesis 24:14, 27, 3) 2 Samuel 2:5–6, 4) Exodus 34:6; Psalm 86:15 cf. Numbers 14:18; Joel 2:13; Jonah 4:2; Psalms 103:8; Nehemiah 9:17, and 5) Isaiah 16:5 cf. Isaiah 54:8, 10). See Avishur, *Word-Pairs*, 130–133.

⁵⁴⁶ Perhaps, Zobel is not convinced by his own arguments. Or, he is not willing to apply his conclusions to the case of the creed. Quite unexpectedly and with no explanation whatsoever, Zobel translates the creed of Exodus 34:6 as, "abounding in kindness and faithfulness," thus preserving the distinction of the two attributes. See Zobel, "**חֶסֶד**," 57.

⁵⁴⁷ With due respect to the personal opinions of the scholars.

confirm or undermine the suggestion that *חֶסֶד וְאֱמֶת* is a hendiadys and evaluate the *likelihood* of the case.

Avishur, among other scholars, explains the phenomenon of hendiadys by the relatively late date of the construct state development in affinity with syndetic parataxis,⁵⁴⁸ and by the paucity of adjectives in Biblical Hebrew.⁵⁴⁹ As it appears, these factors did not affect the particular word-pair—the creedal *חֶסֶד וְאֱמֶת*. First, the relatively late date of the construct state as a development in affinity with syndetic parataxis does not seem to have influenced the particular case of the creedal *חֶסֶד וְאֱמֶת*.⁵⁵⁰ Second, the paucity of adjectives in Biblical Hebrew does not seem to be an issue in the particular case of the creedal phrase *חֶסֶד וְאֱמֶת*. The family of the assumed root *חסד* does include an adjective *חָסִיד*. This adjective is used to depict God's attribute,⁵⁵¹ *כִּי־חָסִיד אֲנִי נְאֻם־יְהוָה* ("for I am gracious," declares the LORD"⁵⁵²). If the creed was to depict God's "gracious truth," the writer could have employed the adjective *חָסִיד* coupled with an appropriate term of the root *אמן*.⁵⁵³ But the writer does not use the adjective *חָסִיד* in the creed (and it is not because the narrator for some reason does not want to use an adjective-noun construction, for he does employ it in rendering *אֶרֶךְ אַפַּיִם* "slow-[to]-anger" in the very same creed). This discourages one from assigning *חֶסֶד וְאֱמֶת* with the meaning "gracious truth." The family of the assumed root *אמן* does not include an adjective. But if "true grace" was meant then

⁵⁴⁸ Avishur, *Word-Pairs*, 103; Avishur, *Synonymous Pairs*, 75–81.

⁵⁴⁹ Avishur, *Word-Pairs*, 103; in agreement with Segal, *Old Testament*, 42–43.

⁵⁵⁰ Cf. Exodus 34:6 and Psalm 86:15.

⁵⁵¹ The adjective *חָסִיד* is used "as denoting active practice of *חֶסֶד*" (*BDB*, 339 (03298)).

⁵⁵² Jeremiah 3:12. Similarly, "The LORD is righteous in all His ways *וְחָסִיד* in all His deeds" (Psalm 145:17). The noun *חֶסֶד* is used for the same purpose. See *אֱלֹהֵי חֶסֶדִי* ("my gracious God") in Psalm 59:11Q, 18 and *חֶסֶדִי* of the LORD in Psalm 144:2 (Zobel, "חֶסֶד," 56, 62).

⁵⁵³ Multiple masculine and feminine nouns with a similar range of meanings—truth, faithfulness, firmness, fidelity, steadiness—are derived from the root *אמן* (see *TWOT* 0.116; *BDB*, 52–54).

the writer would have had plenty of literary devices to convey this exact meaning. The Hebrew language employs a construct state of two consecutive nouns *not linked by ׀* to express the idea of a noun modified by an adjective.⁵⁵⁴ This approach was widely used, particularly with terms of the family of אֱמֶן (to which the creedal אֱמֶת belongs). Consider: "O Lord, ...you have worked wonders, plans *formed* long ago אֱמֶן אֱמוּנָה" (Isaiah 25:1)⁵⁵⁵, "Thus has the LORD of hosts said, מִשְׁפָּט אֱמֶת שְׁפֹטוּ וְחֶסֶד וְרַחֲמִים each to his brother" (Zechariah 7:9)⁵⁵⁶; and, "O God, בְּרַב־חֶסֶד, answer me יְשַׁעַר בְּאֱמֶת יְשַׁעַר." (Psalm 69:14). In fact, the very book containing the original creed employs אֱמֶת in a construct state of two nouns. Consider: "Furthermore, you shall select out of all the people able men who fear God, אֱנָשֵׁי אֱמֶת, those who hate dishonest gain." (Exodus 18:21)⁵⁵⁷. Besides, a participle can be employed to express the same idea of a cognate of אֱמֶת modifying חֶסֶד. So Isaiah speaks of God's חֶסֶד־יְיָ הַנֶּאֱמָנִים (Isaiah 55:3). Thus, had "true grace" or "gracious truth" been meant in the creed the writer would have likely written חֶסֶד אֱמֶת/אֱמֶת חֶסֶד or used a participle form of אֱמֶן. But the writer renders חֶסֶד וְאֱמֶת. Therefore, the conjunction ׀ in the creedal phrase חֶסֶד וְאֱמֶת indicates two separate individual attributes.

⁵⁵⁴ Waltke and O'Connor, *Syntax*, 6.4.2. Cf., "אֲנָשֵׁי־חֶסֶד are taken away, while no one understands" (Isaiah 57:1).

⁵⁵⁵ Both feminine noun אֱמוּנָה and masculine noun אֱמֶן are derived from the same root as creedal אֱמֶת.

⁵⁵⁶ Notice the construct state of the feminine noun אֱמֶת (from the family of אֱמֶן) to modify the masculine noun מִשְׁפָּט. Notice that other creedal attributes—חֶסֶד, רַחֲמִים—are also present and even joined by ׀, but not with אֱמֶת. See also מִשְׁפָּט אֱמֶת ("true justice") (Ezekiel 18:8). These two examples are also listed in Avishur, *Synonymous Pairs*, 22, 22, footnote 20.

⁵⁵⁷ Here אֱמֶת is used in a way which suggests that אֱמֶת is playing the role of modifier. Noticeably, the translator realises this, for he translates אֱמֶת אֲנָשִׁי with ἀνδρας δίκαιους.

Avishur⁵⁵⁸ and Jepsen⁵⁵⁹ observe that חֶסֶד and אֱמֻנָה (אֱמוּנָה) often parallel each other.⁵⁶⁰

Our study should enhance this observation by noticing that a) אֱמֻנָה/חֶסֶד employed in parallel colons often are not parallel,⁵⁶¹ and b) the attributes חֶסֶד and אֱמֻנָה (אֱמוּנָה) of God are often separated in non-parallel structures.⁵⁶² The appearance of the individual terms of a word-pair in parallel forms does not necessarily make the case of the word-pair constituting hendiadys elsewhere impossible.⁵⁶³ But it is altogether different in the case of “a word-pair occurring in various modes of pairing in a literary unit”.⁵⁶⁴ For example, in Psalm 89 the term אֱמוּנָה is rendered twice without any connection to חֶסֶד.⁵⁶⁵ Rendering of the word pair in both direct (חֶסֶד ואֱמֻנָה, Psalm 89:15) and reverse (אֱמוּנָה וחֶסֶד, Psalm 89:25) order in Psalm 89 makes the case of hendiadys even more unlikely (otherwise this should have been an unthinkable momentary switch from “gracious truth” to “true grace”). To these arguments our study should also add that God is often characterised by an *unaccompanied* attribute of either one of the families of חֶסֶד or אֱמֻנָה.⁵⁶⁶

⁵⁵⁸ Avishur, *Word-Pairs*, 102, 126, 130, 132–133, 261, 263, 274, 281, 294, 321.

⁵⁵⁹ Jepsen, “אֱמֻנָה,” 314.

⁵⁶⁰ Psalms 26:3; 36:6; 88:12; 89:2 92:3 100:5 (cf. also Psalms 57:11; 89:2; 108:5); Micah 7:20.

⁵⁶¹ Psalm 89:34; 89:50; 117:2; Isaiah 16:5.

⁵⁶² Daniel 9:4–19 (see Goldingay, *Daniel*, 231f.); Hosea 4:1 (see Stuart, *Hosea-Jonah*, 75).

⁵⁶³ See Avishur’s list of “fixed word pairing that occur as hendiadys and other formations [including parallelism]” (Avishur, *Word-Pairs*, 104–116).

⁵⁶⁴ Avishur, *Word-Pairs*, 274.

⁵⁶⁵ Avishur, *Word-Pairs*, 274, footnote 1. Avishur does not specify the reference but Psalm 89:6, 9 are obviously in view. Our study would also point to Psalm 89:34, 50 where חֶסֶד and אֱמוּנָה are placed in parallel colons but the attributes seem to be used independently as well.

⁵⁶⁶ Deuteronomy 7:9; 32:4; Psalm 31:6 (cf. Psalms 25:5; 43:3; 91:4; Daniel 9:13); Isaiah 49:7; 65:16; Jeremiah 3:12; 31:3; 42:5.

The decisive argument against viewing *חֶסֶד וְאֱמֶת* as hendiadys is syntactical. *Whenever* the word-pair *אֱמֶת ... חֶסֶד* is the subject of a verb, the verb is *a/ways* in the 3rd person plural.

Consider all the OT relevant examples,

⁵⁶⁷ *חֶסֶד וְאֱמֶת אֶל-יַעֲקֹב קָשְׁרָם עַל-זִמְרוֹתֶיךָ כְּתָבָם עַל-לֵוִי לִבְךָ* ("Do not let *חֶסֶד וְאֱמֶת* [them] leave you;

Bind them around your neck, write them on the tablet of your heart" (Proverbs 3:3)⁵⁶⁸).

חֶסֶד וְאֱמֶת [they] preserve the king" (Proverbs 20:28)).

"Your *חֶסֶד* and Your *אֱמֶת* [they] will continually preserve me" (Psalm 40:12)).

"Appoint *חֶסֶד וְאֱמֶת* that they may preserve him" (Psalm 61:8)).

חֶסֶד וְאֱמֶת [they] have met together" (Psalm 85:11)⁵⁶⁹

חֶסֶד וְאֱמֶת [they] go before you" (Psalm 89:15)).

The verb which has the word-pair *אֱמֶת ... חֶסֶד* as the subject is *a/ways* in the 3rd person plural throughout the OT. Five of the six examples—Proverbs 3:3; 20:28; Psalms 61:8; 85:11; 89:15—employ the exact creedal phrase *חֶסֶד וְאֱמֶת*. At least four of the six instances—Psalms

⁵⁶⁷ It is conceivable that Proverbs 3:3 does not speak of the *חֶסֶד וְאֱמֶת* of God, especially if the saying is related to Proverbs 6:20–21.

⁵⁶⁸ Sakenfeld seems to be hesitant to cite *חֶסֶד וְאֱמֶת* of Proverbs 3:3 as a hendiadys (perhaps because it plainly contradicts her argument?) but enigmatically labels it as depicting "double quality" (Sakenfeld, *Loyalty*, 31).

⁵⁶⁹ Contra Glueck, commenting on Psalm 85:11, "*Hesed* ...together with '*emeth* is a hendiadys and forms an indissoluble unity" (Glueck, *Hesed*, 79).

40:12; 61:8; 85:11; 89:15—have God's אֱמֶת and חֶסֶד in view. This evidence firmly establishes that the creedal phrase חֶסֶד וְאֱמֶת denotes two distinctive attributes of God.

Likely with the above data in mind, in 1984 Avishur does not place חֶסֶד וְאֱמֶת on the list of cases of hendiadys⁵⁷⁰ but into the category of “a combination of non-synonymous components.”⁵⁷¹ So, for Jepsen,

Frequently God's 'emeth is connected with his chesedh. It might be asked whether 'emeth is only a characteristic of chesedh, or whether it stands independent of it. However, the parallelism of these two words in adjoining half-verses and the plural form of verbs used with these two words as subject favor the idea that chesedh and 'emeth were understood as two separate attributes of God, who manifests himself in active kindness and protective faithfulness respectively.⁵⁷²

Brongers is, perhaps, on the right track in his attempt to dismiss חֶסֶד וְאֱמֶת as hendiadys on literary grounds. He notes that Biblical writers strive to provide an exhaustive and all-embracing picture. For example, the earth is depicted as תָּהוּ וָבֹהוּ (“formless and void” (Genesis 1:2)). The writer could have described the earth as merely תָּהוּ (“formless”) as is often the case (Deuteronomy 32:10; Psalm 107:40; Job 12:24; Isaiah 45:18; etc.). But this would not

⁵⁷⁰ Avishur, *Word-Pairs*, 99–116. The reference list includes occurrences of hendiadys in Biblical Hebrew, Ugaritic, Aramaic, and Akkadian. This scholar's earlier work (Avishur, *Synonymous Pairs*) which addresses the matter of hendiadys at length, does not list חֶסֶד וְאֱמֶת as hendiadys either.

⁵⁷¹ Avishur, *Word-Pairs*, 102, footnote 2. Van der Westhuizen, having considered texts of the book of Psalms, Old Poetry, and biblical apocryphic hymns does not view חֶסֶד וְאֱמֶת as hendiadys either (Van der Westhuizen, *Hendiadys*, 50–57).

⁵⁷² Jepsen, “אֱמֶת,” 314.

have done justice to the object and the writer renders both *חָדָו וְבָהוּ* to portray all of its aspects.⁵⁷³

Job is characterised as *אִישׁ תָּם וְיָשָׁר יְרֵא אֱלֹהִים וְסָר מִרָע* ("a blameless and upright man, fearing God and turning away from evil" (Job 1:8)). It has taken no less than four qualifications to make a fair description of the man. This is also the case with *חֶסֶד וְאֱמֻנָה* rendered to depict two aspects of the object, argues Brongers.⁵⁷⁴

Thus, to the best of our knowledge no scholar has *demonstrated* that in the creedal phrase *חֶסֶד וְאֱמֻנָה* one term modifies the other. But the above *provides evidence* of the likelihood of the creedal *חֶסֶד וְאֱמֻנָה* conveying two individual attributes.⁵⁷⁵

3.1.3 Conclusion

Our study has evaluated arguments for and against the case of *חֶסֶד וְאֱמֻנָה* constituting hendiadys. On the one hand, the word-pair *חֶסֶד וְאֱמֻנָה* is sometimes declared to be hendiadys with no evidence whatsoever to substantiate the claim.⁵⁷⁶ Often scholars' reasoning for the

⁵⁷³ In Isaiah 34:11, both *חָדָו* and *בָּהוּ* are used to describe the land and the terms are clearly separated. Cf. Gordon J. Wenham who simply states, "Total chaos" an example of hendiadys, literally, 'waste and void.'" (Wenham, *Genesis 1–15*, 15).

⁵⁷⁴ Brongers, *Hendiadys*, 112.

⁵⁷⁵ It is notable that numerous translations of Exodus 34:6—ASV, BBE, DBY, KJV, NAB, NAS, NAU, NIB, NIV, NJB, NKJ, NLT, NRS, RSV, RWB, WEB, YLT, and Durham, *Exodus*, 450—unanimously render two distinct attributes for *חֶסֶד וְאֱמֻנָה*. *BDB* also recognises the individuality of the attributes by claiming that, "*חֶסֶד* is grouped with other divine attributes: *אֱמֻנָה* kindness (lovingkindness) and fidelity" (*BDB*, 338, entry 03297.2). Perhaps these factors preclude modern grammarians from exemplifying *חֶסֶד וְאֱמֻנָה* as hendiadys (see Waltke and O'Connor, *Syntax*).

⁵⁷⁶ So Sakenfeld, *Loyalty*, 31, 55, 57–60, 134; Speiser, *Genesis*, 175, 180, footnote 27.

case of hendiadys is speculative and fallible,⁵⁷⁷ occasionally being circular and illogical as well.⁵⁷⁸ Suggestions to combine the two into one by associating *חֶסֶד* and *אֱמֶת*⁵⁷⁹ have been dismissed as invalid. Attempts in support of *חֶסֶד וְאֱמֶת* as hendiadys⁵⁸⁰ have been demonstrated to be fallacious. As far as our study can discern, the suggestion⁵⁸¹ of *חֶסֶד וְאֱמֶת* constituting a hendiadys has not been proven. On the other hand, our study has identified and offered a number of arguments against reading *חֶסֶד וְאֱמֶת* as hendiadys. It has been demonstrated that causes which might have constituted hendiadys generally—the relatively late date of the construct state development in affinity with syndetic parataxis⁵⁸² and the paucity of adjectives in Biblical Hebrew⁵⁸³—hardly affect the particular case of the creedal *חֶסֶד וְאֱמֶת*. The terms *חֶסֶד* and *אֱמֶת* (אֱמוּנָה) are often parallel to each other in adjoining colons (Psalms 26:3; 36:6 (similarly 57:11; 89:2; 108:5); 88:12; 89:2; 92:3; 100:5; Micah 7:20), and so frequently without paralleling each other in meaning (Psalms 69:14; 89:34, 50; 117:2; Isaiah 16:5). The terms are often separated outside of parallel forms (Daniel 9:4, 13; Hosea 4:1). These factors—lack of parallelism between *חֶסֶד* and *אֱמֶת* (אֱמוּנָה) in both parallel colons and outside of parallel forms as well—strongly discourage one from envisioning *חֶסֶד* and *אֱמֶת* (אֱמוּנָה) as modifying each other. Moreover, the terms *חֶסֶד* and *אֱמֶת* (אֱמוּנָה) of God occur in various modes of pairing in a literary unit (Psalm 89; cf. Daniel 9:4–19; Hosea 4:1). Since the terms *חֶסֶד* and *אֱמֶת* (אֱמוּנָה) occur as a

⁵⁷⁷ Sakenfeld, *Loyalty*, 37, footnote 27; Zobel, “חֶסֶד,” 51.

⁵⁷⁸ Johnson, *Israel's Psalmody*, 65–66.

⁵⁷⁹ Sakenfeld, *Loyalty*, 60; Kellenberger, *hāsād wa’uāmāt*, 81.

⁵⁸⁰ Cf. the argument from only the first noun of the two being preceded by preposition ב in Proverbs 16:6 (Williams, *Hebrew Syntax*, 16 § 72; Zobel, “חֶסֶד,” 51). Cf. the contention from Hosea's phraseology projected onto the chain *אֱלֹהִים וְאֵין חֶסֶד וְאֵין אֱמֶת* in Hosea 4:1 (Zobel, “חֶסֶד,” 51).

⁵⁸¹ With all respect to the personal opinions of the scholars.

⁵⁸² Avishur, *Word-Pairs*, 103; Avishur, *Synonymous Pairs*, 75–81.

⁵⁸³ Avishur, *Word-Pairs*, 103; so agreeing with Segal, *Old Testament*, 42–43.

pair *אמונה וחסד/חסד ואמת* (Psalm 89:15, 25), and *אֱמֻנָה*, one of the terms of the pair, occurs independently of *חֶסֶד* (Psalm 89:6, 9)—all occurrences being of God and in the same literary unit—then it is more than likely that the word-pair *אמונה וחסד/חסד ואמת* denotes two distinct attributes of God. Rendering the word pair in both direct *חסד ואמת* (Psalm 89:15) and reverse *אמונה וחסד* (Psalm 89:25) order in the same literary unit makes the case of hendiadys even more unlikely (otherwise this must have signified a virtually unthinkable momentary switch from “gracious truth” to “true grace”). Furthermore, God is often being characterised by an *unaccompanied* attribute of either one of the families of either *חסד* or *אמן* (Deuteronomy 7:9; 32:4; Psalm 31:6 (cf. also Psalms 25:5; 43:3; 91:4; Daniel 9:13); Isaiah 49:7; 65:16; Jeremiah 3:12 (cf. 31:3); 42:5). This implies that God’s attributes derived from families of *חסד* and *אמן* are perceived as distinctive. Finally, whenever the word-pair *חֶסֶד ... אֱמֻנָה* is the subject of a verb, the verb is always in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15).⁵⁸⁴ This evidence firmly establishes that the creedal *חֶסֶד וְאֱמֻנָה* denote two distinctive attributes of God.⁵⁸⁵ Our study concludes that OT writers render *חֶסֶד וְאֱמֻנָה* not as hendiadys but to convey two distinct attributes.

⁵⁸⁴ Schoneveld wrongly asserts, “the corresponding [to ‘the-grace-and-the-truth’ (1:14, 17)] Hebrew phrase, *חֶסֶד וְאֱמֻנָה*, occurs ...in the Hebrew Bible ...generally as ...a *single* concept” (Schoneveld, *Tora in the Flesh*, 83).

⁵⁸⁵ Practices of Rabbinic Judaism which postdate the Gospel cannot serve as direct evidence in our discussion. If introduced, however, they only confirm our OT findings. The Rabbis apparently understood *חֶסֶד* and *אֱמֻנָה* as two distinct attributes of the character of God just as the OT writers did. Kittel points out that when the term *דִּין* is used of God, “an exegetical question arises concerning the relationship between *חֶסֶד* and *אֱמֻנָה*, i.e., concerning the God who is kind but who also judges. The real antithesis is between the words *חֶסֶד* and *דִּין*, but *אֱמֻנָה* can also be involved, and it thus comes to be synonymous with *דִּין*. There are different ways in which the divine attributes may then be related. The two may sometimes be set alongside (b.Ber., 46b),

3.2 LXX/OG translators take the creedal **חַסֵּד וְרַחֲמִים** as denoting two subjective qualities

To properly evaluate whether (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys or not, our study will assess how the LXX/OG translators understood **חַסֵּד וְרַחֲמִים**.⁵⁸⁶

3.2.1 Arguments contra hendiadys behind **חַסֵּד וְרַחֲמִים** in LXX/OG

In the OT, hendiadys is caused by the paucity of adjectives in Biblical Hebrew.⁵⁸⁷ But Greek differs from Hebrew in respect to the relevant terminology. On the one hand, for the Hebrew **רַחֲמִים** and **חַסֵּד** (**חַסְדִּים**, cognates), Greek vocabulary includes not only nouns *ἐλεος* and *ἀλήθεια* but also corresponding adjectives *ἐλεήμων* and *ἀληθινός*.⁵⁸⁸ Greek grammar employs the constructions noun-adjective,⁵⁸⁹ and noun-noun-in-genitive,⁵⁹⁰ which are suitable to express the modification of one term by the other. That is, the Greek language has *the means* to convey a hendiadys if there is one in the parent Hebrew text. On the other hand, the LXX/OG translators are *capable* of discerning hendiadys and rendering it with an appropriate Greek construction. Leslie Allen notices that an OG translator interprets **וְרַחֲמִים וְכָבוֹד וְעֶם-רַבָּה לְקִיָּא** as *μεθ' ἱππων καὶ ἄρμάτων καὶ ἱππέων καὶ συναγωγῆς ἔθνων πολλῶν σφόδρα* (Ezekiel 26:7). Apparently, the translator sees **וְעֶם-רַבָּה לְקִיָּא**—lit. “and army and many people”—as a

but sometimes it may be emphasised that **חַסֵּד** comes first and then, and therefore definitively, **רַחֲמִים** (b.RH, 17b).” He concludes that, “it is always the concern of the Rabbi who interprets the Old Testament to show that both elements are essential in his view of God” (Kittel, “ἀλήθεια”).

⁵⁸⁶ *ἀληθινός* occurs only in the creed in Exodus 34:6, Numbers 14:18 (with no equivalent of *ἀληθινός* in the parent Hebrew text), and Psalm 86:15.

⁵⁸⁷ Avishur, *Word-Pairs*, 103.

⁵⁸⁸ Greek is rich in adjectives. The whole creed is conveyed in adjectives. Besides *ἐλεήμων*, *πολύελεος* and *ἀληθινός* there are also the suitable adjectives *ἵλεως* and *ἀληθής*.

⁵⁸⁹ So-called “positive adjective.”

⁵⁹⁰ So-called “attributive genitive” or “genitive of quality.”

hendiadys⁵⁹¹ and translates the word-pair as συναγωγῆς ἐθνῶν πολλῶν σφόδρα ("a concourse of very many nations").

Thus, had the LXX/OG translators understood מְאֹד וְרַב as hendiadys they would have been able to discern it and had the means to convey it with something like ἀλήθεια ἐλέους⁵⁹²/ἡ ἀλήθεια ἐλεήμων ("merciful truth") or ἔλεος ἀληθείας⁵⁹³/τὸ ἔλεος τὸ ἀληθινόν ("true mercy"). But the translators employ neither of the expected constructions. Instead, they render מְאֹד וְרַב with the recurrent καὶ πολυέλεος καὶ ἀληθινός (Exodus 34:6; Psalm 86:15).⁵⁹⁴ Therefore, the LXX/OG translators most likely identify the creedal מְאֹד וְרַב⁵⁹⁵ not as hendiadys but as a pair of distinct attributes. Moreover, πολυέλεος καὶ ἀληθινός, rendered for מְאֹד וְרַב, are *adjectives*, which do not form a hendiadys.⁵⁹⁶ This again signifies that the Greek translators saw מְאֹד וְרַב as two different attributes. Furthermore, the creed⁵⁹⁷ מְאֹד וְרַב וְחַסְדֵּי אֱלֹהִים וְרַחֲמֵי אֱלֹהִים, a heterogeneous construction of nouns and adjectives, is conveyed by οἰκτιρῶν καὶ ἐλεήμων μακρόθυμος καὶ

⁵⁹¹ Allen, *Ezekiel 20–48*, 72. Many modern translators do so as well; consider "a great army" (NASB), "a host of many soldiers" (RSV), "a great and mighty army" (NAB), "an enormous army" (NJB).

⁵⁹² As in βασιλεῖς Ἰσραὴλ βασιλεῖς ἐλέους εἰσὶν (1 Kings 21:31 OG "kings of Israel are merciful kings", lit. "kings of mercy" for מְלָכֵי רַחֲמִים).

⁵⁹³ As in νόμος ἀληθείας (Malachi 2:6 OG "true law", lit. "law of truth" for תּוֹרַת אֱמֶת) or μισθός ἀληθείας (Proverbs 11:18 OG "true reward", lit "reward of truth" for תּוֹכַר אֱמֶת).

⁵⁹⁴ A translator even supplies ἀληθινός in Numbers 14:18 with no equivalent to it in the parent Hebrew text.

⁵⁹⁵ ἀληθινός occurs only in the creed in Exodus 34:6, Numbers 14:18 (with no equivalent of ἀληθινός in the parent Hebrew text), and Psalm 86:15.

⁵⁹⁶ According to the strict definition of the term.

⁵⁹⁷ Notice the similarity of this construction with the one of Ezekiel 26:7 where hendiadys is discerned and properly conveyed in Greek.

πολυέλεος καὶ ἀληθινός, a homogeneous recurrence of adjectives only. The creedal **וְאֵלֶּם וְרַב־חַסְדִּים**, the only component which, as a pair of “two nouns connected by a conjunctive letter,” might have been potentially suspicious for hendiadys, is now *dissolved* in the translation. The resulting phraseology also discourages one from perceiving a hendiadys in the whole creed. Even if adjectives could conceivably form a hendiadys, which pair would that be: μακρόθυμος καὶ πολυέλεος (“longsuffering–multi-merciful”) or πολυέλεος καὶ ἀληθινός (“multi-merciful–true”)? This yet again indicates that interpreters had not initially perceived **וְאֵלֶּם וְרַב־חַסְדִּים** as a hendiadys. Finally, translators are consistent in conveying the pair **חַסְדִּים ... אֱמֶת** (**אֱמוּנָה**, cognates) as two distinctive attributes. Already in the creeds, different translators show no sign of uncertainty whatsoever but always and unanimously translate the creedal **וְאֵלֶּם וְרַב־חַסְדִּים** with καὶ πολυέλεος καὶ ἀληθινός. The attribute ἀληθινός is still listed distinctively preceded by καὶ even if **אֱמֶת** is actually absent in the parent Hebrew text of the creed (Numbers 14:18). But also throughout the OT, the pair **חַסְדִּים ... אֱמֶת** (**אֱמוּנָה**, cognates) occurs in 46 verses and is never translated with either noun-adjective or noun-noun-in-genitive construction in the LXX/OG. These factors strongly suggest that different LXX/OG translators perceive the creedal **וְאֵלֶּם וְרַב־חַסְדִּים** in the same way, namely as a word-pair denoting two distinct attributes.

In the OT, whenever the word-pair **אֱמֶת ... חַסְדִּים** is the subject of a verb, the verb is always in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15). This signifies that the OT writers envision several attributes when they render the word-pair **אֱמֶת ... חַסְדִּים**. This is not always the case in the LXX/OG. On four of the six occasions, translators preserve the plural form of the verb of the parent text (Proverbs 3:3; 20:28 OG; Psalm 39:12; 84:11 OG). Once, in the phrase translated from Hebrew to Greek, the word-pair **אֱמֶת ... חַסְדִּים** is not the subject of a verb (Psalm 60:8 OG). Once the relevant terms are the subject of a verb in the singular: δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου σου ἔλεος καὶ ἀλήθεια προπορεύεται πρὸ προσώπου σου (Psalm 88:15

OG). But this does not mean that one of the nouns necessarily modifies the other.⁵⁹⁸ There are syntactically matching examples where such modification is clearly impossible: ἄρτος καὶ οἶνος ὑπάρχει μοι (Judges (A) 19:19; cf. Judges 19:19); γενεὰ καὶ γενεὰ ἐπαινέσει (Psalm 144:4 OG); μεγιστὰν καὶ κριτὴς καὶ δυνάστης δοξασθήσεται καὶ οὐκ ἔστιν αὐτῶν τις (!) μείζων τοῦ φοβουμένου τὸν κύριον (Sirach 10:24); ἀρὰ καὶ ψεῦδος καὶ φόρος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς (Hosea 4:2); βοῦς καὶ ὄνος πατεῖ (Isaiah 32:20); καὶ Ελναθαν καὶ Γοδολίας καὶ Γαμαρίας ὑπέθεντο τῷ βασιλεῖ (Jeremiah 43:25); σὴς καὶ βρώσις ἀφανίζει (Matthew 6:19)⁵⁹⁹. These examples speak in favour of envisioning two distinctive qualities denoted by the nouns in the phrase ἔλεος καὶ ἀλήθεια προπορεύεται (Psalm 88:15 OG) even though the verb is in singular.

3.2.2 Conclusion

Our study has considered ways in which the LXX/OG translators deal with the pair דָּוָר ... מִנְּחָם (דָּוָר, cognates). The LXX/OG translators were capable of recognising hendiadys in Hebrew. The Greek language is capable of expressing Hebrew hendiadys by means of adjectival or genitival constructions. But not one of the 46 constructions of דָּוָר ... מִנְּחָם (דָּוָר, cognates) that occur within one verse is conveyed by such an adjectival or genitival construction in Greek. Particularly, the creed וְהָיָה דָּוָר וְכָל אֲשֶׁר יִשְׁמַע אֶת ה' אֱלֹהֵינוּ, a heterogeneous construction of nouns and adjectives, is conveyed by οἰκτίρμων καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, a homogeneous recurrence of adjectives which strongly precludes hendiadys in both the Hebrew parent and the Greek resulting text. With only one grammatically entirely justified exception,⁶⁰⁰ whenever the word-pair מִנְּחָם ... דָּוָר is the subject of a verb, the

⁵⁹⁸ Besides, the singular προπορεύεται may well have been rendered to match the singular ἐτοιμασία follow the poetic rhythm of the stanza. In this respect Psalm 88:15 OG is quite similar to John 1:17.

⁵⁹⁹ See the NT section of our discussion of hendiadys.

⁶⁰⁰ Psalm 88:15 OG; cf. Greek grammar of Judges (A) 19:19 (cf. Judges 19:19); Psalm 144:4 OG; Sirach 10:24; Hosea 4:2; Isaiah 32:20; Jeremiah 43:25. See also Matthew 6:19.

LXX renders the verb in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 85:11) thus differentiating the attributes. Our study concludes that the evidence demonstrates that the LXX/OG translators interpreted the word-pair $\text{רַחֵם} \dots \text{אֱמֵן}$ (הַנֶּחֱמָה , cognates) as two distinct attributes.

3.3 The Evangelist conveys two subjective qualities with (ἡ) χάρις καὶ (ἡ) ἀλήθεια

Our study further argues that the Evangelist conveys two subjective qualities with (ἡ) χάρις καὶ (ἡ) ἀλήθεια.

3.3.1 Critique of arguments *pro* (ἡ) χάρις καὶ (ἡ) ἀλήθεια constituting hendiadys

Sometimes no evidence is given for the claim that (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitute hendiadys.⁶⁰¹ Often a reference to an authority is made to support such a suggestion of hendiadys. Thus Edwards remarks that,

Scholars have long drawn attention to the correspondence between John's phrase here [ἡ χάρις καὶ ἡ ἀλήθεια] and the familiar Old Testament concept of חֶסֶד וְאֵמֶן —in Hebrew a hendiadys meaning 'faithful (or enduring) love'.

and refers to "R. Brown, *op. cit.* (above n 33), p. 16;⁶⁰² see further J.A. Montgomery, 'Hebrew *hesed* and Greek *charis*', in *NTR* 32 (1939); pp. 97–102; L.J. Kuyper, 'Grace and Truth: an Old Testament Description of God and its Use in the Johannine Gospel', *Interpretation* 18 (1964), pp. 3–19; on the meaning of רַחֵם in the Old Testament, see further H.J. Stoebe, 'Die Bedeutung des Wortes *Häsäd* im Alten Testament', *VT* 2 (1952), pp. 244–54, esp. 248; N. Glueck, *Hesed*

⁶⁰¹ Beasley-Murray, *John*, 14, Brown, *John* (i–xii), 4, 14, 16.

⁶⁰² Brown, *John* (i–xii), 16.

in the Bible (ET, Cincinnati, 1967), together with H.-J. Zobel, *TDOT V* (1986), pp. 44–64, esp. 53.⁶⁰³

Brown, however, does not provide a single piece of evidence that either מְנַחֵם רַחֵם or its Greek counterparts constitute hendiadys but merely translates both χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια with “enduring love.”⁶⁰⁴ Montgomery does not even suggest either מְנַחֵם רַחֵם, χάριτος καὶ ἀληθείας or ἡ χάρις καὶ ἡ ἀλήθεια as hendiadys. Kuyper offers no evidence on the matter but only states that, “It appears to me that when *hesedh* and **meth* appear together they become a hendiadys in which the second term intends to confirm and enrich the concept of the first.”⁶⁰⁵ Glueck’s and Zobel’s arguments are fallacious as our study has demonstrated.⁶⁰⁶ Thus, Edwards’ reference to authorities gains her no support for her claim.

Dunn comments in a similar fashion on the following Pauline passage:

For I say that Christ has become a servant to the circumcision on behalf of the truth of God [ἀληθείας θεοῦ] to confirm the promises *given* to the fathers, and for the Gentiles to glorify God for His mercy [ἐλέους δοξάσαι τὸν θεόν] (Romans 15:8–9),

⁶⁰³ Edwards, *χάριν ἀντὶ χάριτος*, 11–22, footnote 41.

⁶⁰⁴ Brown, *John (I–xii)*, 4, 14, 16.

⁶⁰⁵ Kuyper, *Grace and Truth*, 6–7. At the outset Kuyper acknowledges, “Dr. Nelson Glueck ...has written a very significant monograph for his doctoral dissertation *Das Wort hesed im alttestamentlichen Sprachgebrauche*. This work of Dr. Glueck has profound effect upon present-day understanding of *hesedh*, and I want to acknowledge my indebtedness to this little book” (Kuyper, *Grace and Truth*, 4). Thus, Kuyper relies on Glueck’s results which are originally unsupported and contradictory on the matter of hendiadys (see elsewhere in our study).

⁶⁰⁶ See also Stoebe, *Häsäd*. Stoebe’s work is not available for our study. But being comparatively old, it is included in bibliographies of OT scholars whose views on מְנַחֵם רַחֵם as hendiadys we have already dismissed as invalid. For a summary of Stoebe’s views see Larue, *Hesed*, 14–18.

and remarks: “Relevant also is Michel’s⁶⁰⁷ observation that ἀλήθεια and ἔλεος correspond to אמת וחסד (a regular OT combination in reference to God; BDB, חסד II.2) and function *more or less* as a hendiadys (cf. John 1:14, 17).”⁶⁰⁸

However, Otto Michel provides no evidence for the claim and only states that, “God’s revelation consists of ‘Wahrheit’ and ‘Barmherzigkeit’; both notions form an indissoluble whole,”⁶⁰⁹ and comments in the footnote, “ἀλήθεια and ἔλεος correspond to אמת וחסד. Both notions together prove the fullness of the revelation of God after Jewish as well as after Christian observation of God (cf. John 1:14, 17).”⁶¹⁰ Moreover, BDB remarks, “חסד is grouped with other divine attributes: חסד ואמת *kindness (loving-kindness) and fidelity*,”⁶¹¹ thus apparently distinguishing חסד and אמת! Furthermore, to suggest that ἀλήθεια modifies ἔλεος⁶¹² in Romans 15:8–9 seems to be just as valid as to propose that “the Israel” (the circumcised) modifies “the Gentiles” (cf. Romans 11:25). Instead, the differences between Israelites and Gentiles in Romans 15:8–9 definitely emphasise the distinctiveness of God’s attributes ἀλήθεια and ἔλεος!

Occasionally, the discussion over the matter displays the arbitrary nature of both the feature of hendiadys and the argumentation regarding its presence. So Bultmann comments,

Χάρις and ἀλήθεια are here [in 1:14] a hendiadys, since χάρις has the formal meaning of “giving grace” and “gracious gift,” while ἀλήθεια denotes the content of the gift, the divine reality revealing itself. Moreover, each of these expressions can denote both the content and the form; in the χάρις as the *divine*

⁶⁰⁷ Michel, *Der Brief an die Römer*.

⁶⁰⁸ Dunn, *Romans 9–16*, 848; emphasis added. Notice the language of uncertainty.

⁶⁰⁹ Michel, *Der Brief an die Römer*, 359; my translation.

⁶¹⁰ Michel, *Der Brief an die Römer*, 359, footnote 3; my translation.

⁶¹¹ BDB, 339, חסד II.2. A list of such occurrences follows.

⁶¹² Or vice versa.

gift, the ἀλήθεια is included (v. 16), just as the ἀλήθεια is the gift which one receives from the Revealer (8.32; 14.6).⁶¹³

First, Bultmann's choice of meaning for χάρις is tendentious. His association of χάρις as "giving, gift" with the form rather than the content is nullified if one selects an alternative—particularly "one of the attributes of God"—meaning for χάρις.⁶¹⁴ Second, Bultmann's emphasis that "ἀλήθεια denotes the *content*"⁶¹⁵ of the gift" is arbitrary. There is no obvious distinction between the terms χάρις and ἀλήθεια in the phrases χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια. It is conceivable that the term χάρις denotes content just as well as ἀλήθεια does. He even recognises that "each of these expressions [χάρις, ἀλήθεια] can denote both the content and the form," and such is the case with χάρις already in the Prologue!⁶¹⁶ Third, Bultmann's logic is fallacious. The substantive—content, not description—meaning of objects cannot prove that the objects themselves constitute hendiadys. His choice of connotations may result in χάριτος καὶ ἀληθείας meaning "gracious gift *and* the divine reality," but not necessarily "gracious gift *of* the divine reality." Fourth, Bultmann's declaration that, "in the χάρις as the divine gift, the ἀλήθεια is included"⁶¹⁷ ([in the phrase χάριν ἀντὶ χάριτος,] v. 16)" is unwarranted.⁶¹⁸ Thus, there is no basis for Bultmann's claim that χάριτος καὶ ἀληθείας constitutes hendiadys. Besides, had the Evangelist wanted to express the idea of a gift he would have likely employed the

⁶¹³ Bultmann, *John*, 73–74.

⁶¹⁴ See Conzelmann, "χάρις," passim; Zimmerli, "χάρις," passim.

⁶¹⁵ Emphasis added.

⁶¹⁶ Which makes one wonder on what basis Bultmann chooses χάρις as a modifier for ἀλήθεια, and not vice versa. In fact, Bultmann himself invalidates his own choice by maintaining that immediately in the Prologue χάρις in χάριν ἀντὶ χάριτος includes ἀλήθεια. This makes χάρις a better candidate for denoting the content, and ἀλήθεια the form, in such a "hendiadys".

⁶¹⁷ Emphasis added.

⁶¹⁸ This is a thesis that is immune to criticism. Cf. Glueck: "Where *hesed* is used alone and not in the combination *חסד ואמת*, as is frequently the case, one may still picture mentally *אמת* next to *חסד*" (Glueck, *Hesed*, 40).

familiar construction τὴν δωρεάν τοῦ θεοῦ "the gift of God" (4:10; cf. 15:25), already used elsewhere in the Gospel. The Evangelist does not employ the expression ἡ δωρεά τοῦ θεοῦ but ἡ χάρις καὶ ἡ ἀλήθεια which indicates that expressing the idea of a gift of God is not the intention of the Evangelist in 1:14–17.

In some instances scholars attempt to actually argue the case. So de la Potterie⁶¹⁹ draws on four arguments in favour of hendiadys in regard to the phrase (ἡ) χάρις καὶ (ἡ) ἀλήθεια.⁶²⁰ First, de la Potterie reasons that (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys on the basis of a chiasmic structure he finds in 2 John 1–3:

A οὗς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ (2 John 1a)

...

C διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν (2 John 2a)

D μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα (2 John 2b)

D' ἔσται μεθ' ἡμῶν (2 John 3a)

C' χάρις ἔλεος εἰρήνη (2 John 3b)

...

A' ἐν ἀληθείᾳ καὶ ἀγάπῃ (2 John 3d)

From this observation de la Potterie contends that τὴν ἀλήθειαν (2 John 2) is the equivalent of χάρις (2 John 3). He further concludes that ἀλήθεια means "revelation" and χάρις denotes "gift of

⁶¹⁹ De la Potterie, *χάρις*, 273.

⁶²⁰ De la Potterie utilises earlier findings by Panimolle, *La grazia della Verità*, 380–383.

revelation" or "the gift of truth." He even suggests that ἡ ἀλήθεια ἐχαρίσθη could have been written instead of ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο in John 1:17 with the same effect.

Hanson has rightly criticised de la Potterie's argument.⁶²¹ First, it is by no means clear that 2 John 1–3 does afford a real parallel to John 1:14–18. Second, there is no certainty whether there really is a chiastic structure in 2 John 1–3. It is weakened when one includes B καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν ("and not only I, but also all who know the truth") (2 John 1b) and B' παρὰ θεοῦ πατρός καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ("from God the Father and from Jesus Christ, the Son of the Father") (2 John 3c). But even if one excludes B and B', such a "chiastic structure" breaks down at the point which is crucial for the validity of the argument: διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν (2 John 2a) is not parallel to χάρις ἔλεος εἰρήνη (2 John 3b) and de la Potterie's mere assertion "in spite of the difference of vocabulary, these two members are parallels, too"⁶²² does not make up for the deficiency in the argument. Third, it is doubtful whether the author of 2 John uses ἀλήθεια in an entirely uniform manner throughout the three verses: οὐς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ (2 John 1a) does not seem to have exactly the same meaning as διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν (2 John 2a). Finally, the idea of χάρις and ἀλήθεια forming a hendiadys can hardly be said to be found in the 2 John 1–3 passage, where χάρις is clearly separated from ἀλήθεια and can only be associated by assuming a chiastic structure.

Second, de la Potterie argues that it is necessary to take the shape of the expression χάρις καὶ followed by the second noun, into account. Here is the flow of de la Potterie's argument: We find several examples in the NT. With the exception of the stereotypical formula of χάρις καὶ εἰρήνη⁶²³ (1 Thessalonians 1:1; 2 Thessalonians 1:2; etc.), texts can be divided into two categories: sometimes the second noun is so similar to the first one that it is practically

⁶²¹ Hanson, *John 1:14–18 and Exodus 34*, 94.

⁶²² De la Potterie, *χάρις*, 272; my translation.

⁶²³ It is actually χάρις ὑμῖν καὶ εἰρήνη (1 Thessalonians 1:1; 2 Thessalonians 1:2).

synonymous to it: ἡ χάρις ...καὶ ἡ δωρεὰ (Romans 5:15, 17); somewhere else, it is almost certainly a hendiadys or, at least, an explanatory καὶ (the second noun explains the first one); so, in Romans 1:5, χάριν καὶ ἀποστολὴν means “the grace to be an apostle”; in the same way, in 2 Corinthians 8:4, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους has to be translated “the grace to participate in this service for the benefit of the saints”; further still, ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ of 2 Peter 3:18 probably indicates “the grace of the knowledge of Jesus Christ.”⁶²⁴ Thus, in each of the usages of the construction χάρις καὶ, it is in regard to two synonyms or a hendiadys, and the second noun, as we see it, far from opposing to the first one, depicts the same reality, but from a more specific point of view.⁶²⁵ The formula (ἡ) χάρις καὶ (ἡ) ἀλήθεια of John 1:14, 17 is, he argues, of the same type. Because (ἡ) ἀλήθεια is not a simple synonym of (ἡ) χάρις (as in the texts of the first series), we have good reason for believing that both nouns form a hendiadys, in other words [a construction in] which the word “truth” serves for explaining later what is “grace”; thus, it is necessary to translate it as “the grace of the truth” or “the grace that is the truth.”⁶²⁶

One can see that de la Potterie’s observation is hardly an argument at all. First, none of the examples which employ the expression χάρις καὶ to which de la Potterie refers (Romans 1:5; 5:15, 17; 2 Corinthians 8:4; 2 Peter 3:18) has been *established* as constituting hendiadys. Therefore, his reference to them is but a speculation. Second, there are constructions employing χάρις καὶ which are neither “hendiadys” nor “synonimical sequence” even on de la Potterie’s terms (1 Thessalonians 1:1; 2 Thessalonians 1:2; etc.). Third, it is perilous to apply findings (?) in Romans, 2 Corinthians 8:4, 2 Peter, and 1 & 2 Thessalonians to the Gospel. De la Potterie seems to acknowledge this weakness in his argumentation as he writes that, “Both

⁶²⁴ De la Potterie, *χάρις*, 271.

⁶²⁵ De la Potterie, *χάρις*, 272.

⁶²⁶ De la Potterie, *χάρις*, 272.

previous arguments (usage of the formula *χάρις καὶ* ... somewhere else in the NT; the parallel text of 2 John 3) still leaned on data outside the context.⁶²⁷

The third argument de la Potterie advances in attempting to establish that *(ἡ) χάρις καὶ (ἡ) ἀλήθεια* is a hendiadys is an argument from the "structural parallels" of John 1:14–17. Two parts of John 1:17, he argues, are structural parallels:

	A		A'
(a)	ὁ νόμος	(a')	ἡ χάρις καὶ ἡ ἀλήθεια
(b)	διὰ Μωϋσέως	(b')	διὰ Ἰησοῦ Χριστοῦ
(c)	ἐδόθη	(c')	ἐγένετο

De la Potterie then remarks that at first sight, the parallelism limits itself to the first two members (a, a' and b, b'), but then a detail draws one's attention at once: it is only the one noun, (a) ὁ νόμος, that corresponds to two nouns (a') ἡ χάρις καὶ ἡ ἀλήθεια. On the other hand, there are c and c', and we do not readily see what is in common between ἐδόθη and ἐγένετο. But the regularity of the composition makes one suspect that ἐδόθη of A has to correspond to some element of A'. It can only be *χάρις*: for it is the Law, it is said, that was given (ἐδόθη), and *χάρις* mostly means "gift". Doubtless, in each of the parts of the verse, ἐδόθη and *χάρις* play different grammatical roles (the first word is a verb, the other one a noun); but as to the semantic structure, their functions are the same. From the thematic point of view, *χάρις* corresponds to ἐδόθη. *It follows that (ἡ) χάρις καὶ (ἡ) ἀλήθεια is a hendiadys*, argues de la Potterie and he concludes: if *χάρις* corresponds to ἐδόθη, then it is really not a part of a', but of c': ἡ χάρις ...ἐγένετο. Certainly, ἡ χάρις points to ἡ ἀλήθεια as the grammatical subject of the sentence, but

⁶²⁷ De la Potterie, *χάρις*, 273; my translation.

it is ἡ ἀλήθεια which acts as the *logical subject*. In this sense, the accent falls on ἡ ἀλήθεια; the words ἡ χάρις + ἐγένετο amount, more or less, to ἐχαρίσθη (with ἡ ἀλήθεια as the subject).⁶²⁸

De la Potterie continues: If we take into account these different observations, we are invited, for the sake of clarity, to abolish the dislocation which produces the hendiadys and to replace ἡ χάρις + ἐγένετο with ἐχαρίσθη. We then obtain a perfectly regular structure:

	A		A'
(a)	ὁ νόμος	(a')	ἡ ἀλήθεια
(b)	διὰ Μωϋσέως	(b')	διὰ Ἰησοῦ Χριστοῦ
(c)	ἐδόθη	(c')	ἐχαρίσθη
			(= ἡ χάρις + ἐγένετο)

De la Potterie finally concludes,

Indeed, the author who did not employ the verb ἐχαρίσθη, but the strange circumlocution ἡ χάρις καὶ ἡ ἀλήθεια ἐγένετο, has to have his certain reason for that. But it deprives nothing of the fact that the deep structure of the verse is indeed the one that we indicated.⁶²⁹

Our study admits that it is hardly even possible to argue against de la Potterie's stance because of its totally arbitrary nature. It is a relief to note that de la Potterie, the author of the proposal, apparently realises this as well when he writes, "We shall say that this classification of

⁶²⁸ De la Potterie, *χάρις*, 274.

⁶²⁹ De la Potterie, *χάρις*, 275; my translation.

the text is no doubt arbitrary.”⁶³⁰ Our study can only agree. We should also ask why the Evangelist would even bother to formulate such a sophisticated construction to express a very simple idea of a gift of God? After all, the Evangelist is well aware of alternative expressions and uses the appropriate terminology elsewhere, as in τὴν δωρεάν τοῦ θεοῦ (“the gift of God”) (4:10; cf. 15:25)! The very fact that this expression δωρεάν τοῦ θεοῦ (“the gift of God”) was apparently known to the Evangelist prevents one from envisioning anything like “a gift of” behind the phraseology of either πλήρης χάριτος καὶ ἀληθείας or ἡ χάρις καὶ ἡ ἀλήθεια.⁶³¹

Finally, de la Potterie appeals to a sense of ἀλήθεια that is very different from χάρις in the Johannine vocabulary and theology. He argues: If the expression of verses 14 and 17 did not form hendiadys, then χάρις would take an autonomous value different from that of “truth.” But what would this “grace” be, then? And especially in light of the fact that it serves to characterise the coming of Jesus Christ, how is one to explain that the Evangelist speaks about it nowhere else in the remainder of the Gospel? If, on the contrary, it is all about hendiadys, then the Evangelist considers here only one thing brought by Jesus Christ: the gift of the truth. It is in perfect harmony with the remainder of the Gospel, because ἀλήθεια appears in it as a key-word; it reappears again in the story of the Passion (John 18:37). Only the author accentuates it from the Prologue: the mission of Jesus Christ, for the Evangelist, consisted fundamentally of that he communicated to us: “the grace of the truth.”⁶³²

This last argument of de la Potterie—“from the further absence of χάρις”—cannot possibly prove that (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys. We have already demonstrated in reference to the phrase $\pi\lambda\eta\rho\eta\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$, that the argument “from the absence” is intrinsically fallacious. This fact can only be again confirmed by recalling Schnackenburg’s

⁶³⁰ De la Potterie, *χάρις*, 275; my translation.

⁶³¹ Contra Bultmann, *John*; De la Potterie, *χάρις*; Harris, *Prologue and Gospel*, and others pursuing this line of argument.

⁶³² De la Potterie, *χάρις*, 275.

remark on the matter: "In this grouping, ἀλήθεια is the subordinate term, as may be seen from the fact that only χάρις is taken up again in v. 16."⁶³³ It is indicative of the inappropriateness of the methodology itself to realise that two scholars—de la Potterie and Schnackenburg—essentially use the same argument "from the absence" and come to completely opposite conclusions on the meaning of the phrase! Of course, the same criticism directed at de la Potterie's proposal applies to Schnackenburg's observation as well. True, the phraseology of πλήρης χάριτος καὶ ἀληθείας is linked⁶³⁴ to the following ἐκ τοῦ πληρώματος ...χάριν ἀντὶ χάριτος. One may 1) point out that the term ἀλήθεια in the phrase πλήρης χάριτος καὶ ἀληθείας is omitted in χάριν ἀντὶ χάριτος, 2) from this observation derive that ἀλήθεια is a secondary term in πλήρης χάριτος καὶ ἀληθείας and, 3) claim that ἀλήθεια, as the secondary term, must serve as the modifier in πλήρης χάριτος καὶ ἀληθείας. But no such conclusion can be derived with any certainty from the absence of the term ἀλήθεια from πλήρης χάριτος καὶ ἀληθείας in the following χάριν ἀντὶ χάριτος. This omission of ἀλήθεια does not necessarily mean that ἀλήθεια is secondary to χάρις in πλήρης χάριτος καὶ ἀληθείας either. In fact, ἀλήθεια is hardly secondary to χάρις because ἀλήθεια (and cognates) is greatly emphasised in the rest of the Gospel.⁶³⁵ And, even if ἀλήθεια was secondary to χάρις this would not have automatically caused ἀλήθεια to serve as the modifier of χάρις in πλήρης χάριτος καὶ ἀληθείας. After all, the absence of ἀλήθεια does not necessarily indicate its omission or incorporation with respect to χάρις but can be an element of

⁶³³ Schnackenburg, *John 1–4*, 273. Similarly, Dumbrell, *Grace and Truth*, 115.

⁶³⁴ So Turner observes, "The poetry [of the Prologue] has ...a chain-locking device which links the clauses together, e.g. *in him was LIFE : and the LIFE was the LIGHT of men. And the LIGHT in DARKNESS shined : and the DARKNESS did not comprehend it.* Subsequent links are *world, his own, glory, and full*" (Turner, *The Style of John*, 65).

⁶³⁵ The noun ἀλήθεια occurs 25 times in John (cf. 7 times in the three Synoptics together). The adjective ἀληθής is found 14 times in John (cf. once in Mark and once in Matthew). The adjective ἀληθινός is featured 9 times in John (cf. once in Luke). The adverb ἀληθῶς occurs 7 times in John (cf. 3 times each in Matthew and Luke and 2 times in Mark). The Evangelists do not use the verb ἀληθεύω (employed in Galatians 4:16 and Ephesians 4:15).

the design.⁶³⁶ So, such attempts to establish that πλήρης χάριτος καὶ ἀληθείας constitutes hendiadys on the basis of the absence of the term ἀλήθεια from the phrase πλήρης χάριτος καὶ ἀληθείας in χάριν ἀντὶ χάριτος are not conclusive. We should recognise, however, that the matter of the absence of the term χάρις beyond the Prologue *is* rather fascinating. Our study will further address this issue in detail. At this point we must conclude that it has not been demonstrated that (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys.

3.3.2 Arguments contra (ἡ) χάρις καὶ (ἡ) ἀλήθεια constituting hendiadys

Arguments like William J. Dumbrell's—"The implication of verse 14 is that we are dealing with the content of revelation rather than the fact of revelation,⁶³⁷ which makes a hendiadys less probable"⁶³⁸—will not suffice. Our study, on the other hand, offers rather tangible evidence that (ἡ) χάρις καὶ (ἡ) ἀλήθεια does not constitute hendiadys.

3.3.2.1 (ἡ) χάρις καὶ (ἡ) ἀλήθεια has not ever been demonstrated to constitute hendiadys

Definitions⁶³⁹ and the nature of hendiadys allow speculation. Hendiadys is also a comparatively rare literary device.⁶⁴⁰ Therefore, the presence of hendiadys should not be

⁶³⁶ For example, as Harris (erroneously) suggests, "The element of communication by God and participation by human beings is emphasized in 'grace' by the fact that, whereas 'grace and truth' are twice conjoined (vv. 14, 17), it is only 'grace' that human beings are said to participate in (v. 16), not 'truth'." (Harris, *Prologue and Gospel*, 66–67). Similarly (and also erroneously) Dumbrell, *Grace and Truth*, 119.

⁶³⁷ Dumbrell here refers to Hanson, *John 1:14–18 and Exodus 34*.

⁶³⁸ Dumbrell, *Grace and Truth*, 115–116.

⁶³⁹ See elsewhere in this study. Curiously, Karl L. Schmidt states that hendiadys occurs when the *synonymous* expressions are introduced by a καί (Schmidt, "βασιλεύς," 1:583).

assumed but proven. But, as our study has established, (ἡ) χάρις καὶ (ἡ) ἀλήθεια has never been demonstrated to constitute hendiadys. Since hendiadys is a rare literary feature then it is more likely that the phrases πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια denote two distinctive attributes.

3.3.2.2 Hendiadys is not a feature of the literary style of the Evangelist

Hendiadys is not a feature of the literary style of the Evangelist. Scholars occasionally suggest that the expressions ἐξ ὕδατος καὶ πνεύματος (3:5),⁶⁴¹ ἐν πνεύματι καὶ ἀληθείᾳ (4:23, 24),⁶⁴² πνεῦμά ἐστιν καὶ ζωὴ ἐστιν (6:63), constitute hendiadys.⁶⁴³ But this proves not to be the case when one considers the evidence.

Sometimes scholars attempt to support their vision of the presence of hendiadys in the Gospel by reasoning "from the grammar." Hence Dodd contends that, "The grammatical form, in which a single preposition governs both substantives, indicates that πνεῦμα καὶ ἀλήθεια forms a single concept."⁶⁴⁴ Dunn makes a similar claim: "The phrase is a hendiadys, and the single preposition governing both words indicates that ὕδωρ καὶ πνεῦμα forms a single concept—water-and-Spirit."⁶⁴⁵ Even if this "authentication" of hendiadys was true it would not

⁶⁴⁰ See Van der Westhuizen, *Hendiadys*, 56.

⁶⁴¹ Dunn, *Baptism*, 191–192; Turner, *Spirit*, 68.

⁶⁴² So Dodd, *John*, 314 (also footnote 2), 341; similarly Dunn renders, "Spirit-of-truth (πνεῦμα καὶ ἀλήθεια) ...4.23f" (Dunn, *Baptism*, 192).

⁶⁴³ Discussion over hendiadys in ἐξ ὕδατος καὶ πνεύματος, ἐν πνεύματι καὶ ἀληθείᾳ, and πνεῦμά ἐστιν καὶ ζωὴ ἐστιν does not actually affect the case of πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια (beyond the discussion over the literary style of the Evangelist). Phrases of the latter group differ from the former structurally and have no preposition governing them.

⁶⁴⁴ Dodd, *John*, 314, footnote 2.

⁶⁴⁵ Dunn, *Baptism*, 191–192.

affect our case because no preposition governs either πλήρης χάριτος καὶ ἀληθείας or ἡ χάρις καὶ ἡ ἀλήθεια. We should observe, though, that such “verification” from the presence of a preposition simply does not stand the test anyway. If a single preposition governing a couple of substantives was an “indicator” of hendiadys, then one should have declared as hendiadys not only ἐν πνεύματι καὶ ἀληθείᾳ (4:23, 24) and ἐξ ὕδατος καὶ πνεύματος (3:5), but also μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων “with lanterns and torches and weapons” (18:3)!⁶⁴⁶

Ben Witherington III refutes the alleged case of ἐξ ὕδατος καὶ πνεύματος (3:5) being hendiadys on both syntactical and contextual grounds,

... in the parallel text in 1 John 5:6–8 we have articleless references to water and blood preceded by one preposition (*dia*, through), and it is very clear there that water and blood are metaphors for two different events. ... the context of John 3:5 does not favor the view that water and Spirit refer to one and the same event. Verse 6 says that flesh is born from (*ek*) flesh, and spirit (i.e., spiritual birth) is born from the Spirit. This is a clear reference to two “births”—physical and spiritual birth.⁶⁴⁷

These syntactical (3:5; cf. 4:23, 24; 18:3; 1 John 5:6–8) and grammatical considerations (3:5–6) completely invalidate the proposal of ἐξ ὕδατος καὶ πνεύματος (3:5) constituting hendiadys.

Sometimes a phrase is labelled “hendiadys” because it allegedly describes a “singular concept” or “unitary event.” So, Dodd writes,

...it is the worship of God ἐν πνεύματι and it is ἐν ἀληθείᾳ, that is, it operates with that which is ultimately real.⁶⁴⁸ ...the new approach to God opened up by Christ is worship ἐν πνεύματι καὶ ἀληθείᾳ, the two terms, πνεῦμα and ἀλήθεια, forming a virtual

⁶⁴⁶ See our critique of the alleged argument “from a single preposition” in the OT hendiadys section.

⁶⁴⁷ Witherington III, *John's Wisdom*, 97.

⁶⁴⁸ Dodd, *John*, 314.

[!] hendiadys: the sphere of πνεῦμα (τὰ ἄνω) is the sphere of ἀλήθεια, absolute reality, as distinct from the phenomenal order of σάρξ.⁶⁴⁹

Thus Max Turner declares,

The explanatory 'birth "of water-and-Spirit"' here [in ἐξ ὕδατος καὶ πνεύματος of John 3:5] is a special construction called a *hendiadys* and must [!] refer to a *unitary* event, a single metaphorical 'birth' accomplished through some sort of combination of water and Spirit.⁶⁵⁰

Similarly Dunn maintains that,

...ὕδωρ καὶ πνεῦμα [3:35] cannot be regarded as independent and unrelated elements in the birth ἔκγονον; far less can we speak of two births.⁶⁵¹ The phrase is a hendiadys, and the single preposition governing both words indicates that ὕδωρ καὶ πνεῦμα forms a single concept—water-and-Spirit.⁶⁵²

To begin with, these observations cannot constitute evidence in favor of hendiadys because of their speculative nature. Judgements on the matter are but arbitrary at best.⁶⁵³ For example, it is sometimes suggested that ὕδατος καὶ is a later addition to the original text by either the Evangelist, redactor, or copyist. Scholars often distinguish between the births of ὕδωρ and of πνεῦμα (both in time and in essence).⁶⁵⁴ In the Gospel, ὕδωρ and πνεῦμα, while related, still

⁶⁴⁹ Dodd, *John*, 341.

⁶⁵⁰ Turner, *Spirit*, 68.

⁶⁵¹ Dunn, *Baptism*, 191–192.

⁶⁵² Dunn, *Baptism*, 191–192.

⁶⁵³ If they are not arbitrary, they are fallacious in logic. For example, Turner draws conclusions from his suggestion that ἐξ ὕδατος καὶ πνεύματος constitutes hendiadys but the initial point has not yet been proven.

⁶⁵⁴ One of these scholars—Hoskyns, *John*, 215—Dunn lists himself (Dunn, *Baptism*, 192, footnote 24). One interpretation has it that water represents human birth, whether semen of man or waters in the womb, in contrast to birth from the Spirit. Another explanation of the

apparently denote individual elements (1:26–33; 3:23). This makes postulating hendiadys in ἐξ ὕδατος καὶ πνεύματος unwarranted and pointless.

Moreover, scholars cannot satisfactorily explain what such a “unitary event” or “single concept” ὕδωρ καὶ πνεῦμα might conceivably depict. Some suggestions are as follows: “water-and-Spirit,” “‘water’ with ‘Spirit,’” “water-of-the-Spirit,”⁶⁵⁵ “water-which-is-(also)-Spirit,”⁶⁵⁶ or “water made potent by the Spirit.”⁶⁵⁷ Remarkably, in viewing ὕδωρ καὶ πνεῦμα as hendiadys the role of the modifier is given to πνεῦμα. This is yet another example of making unwarranted conclusions, for this choice is illogical. One cannot but observe that expressions ἐξ ὕδατος καὶ πνεύματος (3:5), ἐν πνεύματι καὶ ἀληθείᾳ (4:23, 24), and πνεῦμά ἐστιν καὶ ζωὴ ἐστιν (6:63) have πνεῦμα in common. Therefore, if they were constituting hendiadys then πνεῦμα would have likely been the main substantive with ὕδωρ, ἀλήθεια, and ζωὴ playing the modifying role. This role particularly for ὕδωρ would have been only confirmed by Jesus’ answer, “unless one is born ἐξ ὕδατος καὶ πνεύματος he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ... so is everyone who is born ἐκ τοῦ πνεύματος.” (3:5–8). In the replica, it is ὕδωρ that might be said to be “dropped,” whereas πνεῦμα “remains.” This, if one was to argue for hendiadys, would have been still another indication that ὕδωρ plays the modifying role in the phrase ἐξ ὕδατος καὶ πνεύματος. But this should have resulted in ἐξ ὕδατος καὶ πνεύματος meaning something like (born) “from waterly spirit,” which makes no sense. This incredible implication discourages one from discerning hendiadys in ἐξ ὕδατος καὶ πνεύματος, ἐν πνεύματι καὶ ἀληθείᾳ, and πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. And so does the fact that

phrase is, “you must be ‘born from God’ by first submitting to John’s (or water) baptism and subsequently receiving the Spirit (or having another baptism of the Spirit).” There are many other interpretations that do not require ἐξ ὕδατος καὶ πνεύματος to be hendiadys, see Beasley-Murray, *John*, 48f.

⁶⁵⁵ So Dunn, *Baptism*, 192, all three in the same paragraph.

⁶⁵⁶ Dodd, *John*, 312.

⁶⁵⁷ Edwin K. Lee, *John*, 189.

suggestions regarding hendiadys are apparently made without taking the actual data into consideration.

Furthermore, neither "singular concept" nor "unitary event" essentially requires a blending of its components into a single entity⁶⁵⁸ (as would have been the case had it been hendiadys). For example, the resulting phrase πνεῦμά ἐστιν καὶ ζωὴ ἐστίν stems from the same source—the "words of Jesus"; the phrase ἐν πνεύματι καὶ ἀληθείᾳ characterise a single concept of "worship"; ἐξ ὕδατος καὶ πνεύματος explains "birth"; ἐν τῷ νόμῳ καὶ οἱ προφῆται refers to "Scripture"; both πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια define "character." But from this observation it does not necessarily follow that one of the terms depicting such single concept *modifies* the other one so that two individual elements become one (as would be the case with hendiadys). For example, receiving the Spirit (7:37–39) and the life (5:39–40) are separate benefits of the words of Jesus, the same source.⁶⁵⁹ "The Law" and "the Prophets" are explicitly distinctive segments of the Scripture, a single entity. So χάρις and ἀλήθεια can legitimately be individual facets of the single concept, the "character" of God. Therefore, appeals to a "singular concept" or "unitary event" cannot demonstrate the presence of hendiadys.

Finally, sometimes a reference to authorities is made to support the claim for an alleged hendiadys. So Dunn writes that, "[Hendiadys is a] fairly typical feature of the Johannine style. See also 4.23f.; 6.63; Dodd 314 n.2, 341f.; Brown, Gospel 130, 297. Schnackenburg 471 n. 3 refers also to 1.14, 17; 14:6; I John 3.18; II John 3."⁶⁶⁰ But these references gain no support for the claim. Dunn's own reflections on "4.23f.; 6.63" do not contribute to his claim that ὕδωρ καὶ

⁶⁵⁸ Cf. Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ (14:6) or εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος (Matthew 28:19).

⁶⁵⁹ See Beasley-Murray, *John*, 96.

⁶⁶⁰ Dunn, *Baptism*, 192, footnote 25.

πνεῦμα (3:5) constitutes hendiadys.⁶⁶¹ Neither do they demonstrate the presence of hendiadys in 4:23–24; 6:63.⁶⁶² As our study has demonstrated, Dodd's arguments "from preposition"⁶⁶³ and "from singular concept"⁶⁶⁴ cannot support the claim. Brown comments on 3:5: "*of water and Spirit...* The two nouns are anarthrous and are governed by one preposition,"⁶⁶⁵ and on 6:63: "*are both Spirit and Life...* Literally 'are Spirit and are life.' Dodd, *Interpretation*, p. 342, is correct, however, in seeing 'Spirit and life' as a virtual hendiadys. See COMMENT." But these authorities do not provide a single evidence toward Dunn's alleged case. Brown only mentions "life-giving Spirit" once.⁶⁶⁶ Schnackenburg hardly even argues for hendiadys but only comments on the phrase πνεύματι καὶ ἀληθείᾳ: "The pair of words, in which the emphasis is on πνεύματι, means the same thing in both of its elements."⁶⁶⁷ He then states in the footnote, "The phrases, χάρις καὶ ἀλήθεια 1:14, 17; ἀλήθεια καὶ ζωὴ 14:6; ἐν ἔργῳ καὶ ἀληθείᾳ 1 Jn 3:18; ἐν ἀληθείᾳ καὶ ἀγάπῃ 2 Jn 3 are comparable. The πνεῦμα is also characterized by ζωὴ (6:63) as well as by

⁶⁶¹ In fact, as our study has demonstrated, 3:5; 4:23; 6:3 taken together rather discourage one from maintaining the presence of hendiadys in the Gospel.

⁶⁶² On 4:23f. see Dunn, *Baptism*, 187, 192. On 6:63 consider Dunn, *Baptism*, 95, 180, 184, 187, 192, 198, 203, 226.

⁶⁶³ Dodd, *John*, 314, footnote 2.

⁶⁶⁴ Dodd, *John*, 314, footnote 2, 341f.

⁶⁶⁵ Brown, *John* (i–xii), 130–131.

⁶⁶⁶ Brown, *John* (i–xii), 297, 300.

⁶⁶⁷ Schnackenburg, *John* 1–4, 437 (Dunn refers to the German edition, Schnackenburg, *Das Johannesevangelium* 1–4 in his reference "Schnackenburg at 471 n. 3"). These two clauses contradict each other. The second clause excludes the very possibility of hendiadys where one term modifies the other.

ἀλήθεια (14:17; 15:26; 16:13; 1 Jn 4:6; 5:6).⁶⁶⁸ Thus Dunn's conclusion that hendiadys is a "fairly typical feature of the Johannine style" is simply unwarranted.

One can only observe that the usage of hendiadys just does not make much sense in regard to the phrases ἐξ ὕδατος καὶ πνεύματος, ἐν πνεύματι καὶ ἀληθείᾳ, and πνεῦμά ἐστιν καὶ ζωὴ ἐστίν. Why would the Evangelist want to obscure πνεῦμα-related matters by employing complex hendiadys instead of using a simple adjectival—ἐν πνεύματι ἁγίῳ (1:33), τὸ πνεῦμα τὸ ἅγιον (14:26), πνεῦμα ἅγιον (20:22)—or genitival constructions—τὸ πνεῦμα τῆς ἀληθείας (14:17), τὸ πνεῦμα τῆς ἀληθείας (15:26), τὸ πνεῦμα τῆς ἀληθείας (16:13)—as the writer does elsewhere in the Gospel? Why would the Evangelist choose to employ the odd hendiadys in the phrases χάριτος καὶ ἀληθείας, ἡ χάρις καὶ ἡ ἀλήθεια, and ἐν πνεύματι καὶ ἀληθείᾳ over his favourite "true something" expressions τὸ φῶς τὸ ἀληθινόν (1:9), οἱ ἀληθινοὶ προσκυνηταὶ (4:23), τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (6:32), ἡ ἄμπελος ἡ ἀληθινή (15:1), and τὸν μόνον ἀληθινὸν θεὸν (17:3)? These stylistic features of the Evangelist make the alleged presence of hendiadys in πνεῦμα- and χάρις-related passages unlikely.

Remarkably, scholars who are not driven by the desire to establish a particular theological point do not find hendiadys to be a feature of the style of the Evangelist at all. Johannine grammar and style scholars—Abbott⁶⁶⁹ and Turner⁶⁷⁰—do not detect hendiadys in

⁶⁶⁸ Schnackenburg, *John 1–4*, 437, footnote 52, an equivalent English translation of Schnackenburg, *Das Johannesevangelium 1–4*, 471, footnote 3. References to 1 John appear to be irrelevant in a discussion over the presence of hendiadys in the Gospel.

⁶⁶⁹ Abbott, *Johannine Grammar*. Abbott discusses the usage of the conjunction καὶ in the Gospel (including the Prologue) in detail and does not suggest it indicates hendiadys (Abbott, *Johannine Grammar*, 133–150). The grammar's indices on the subject matter do not even have "hendiadys" as an entry (Abbott, *Johannine Grammar*, 671). Abbot discusses 1:14–18 widely but nowhere even hints that any of its language constitutes hendiadys. To the contrary, this scholar translates, "the grace [of God] and the truth [of God] through Jesus Christ came into

the Gospel. In 1939 Eduard Schweizer identified 33 Johannine style characteristics.⁶⁷¹ In 1951 Eugen Ruckstuhl increased the number to 50.⁶⁷² In 1972 Nicol produced a list containing 82 Johannine literary features.⁶⁷³ In 1991 Ruckstuhl and Peter Dschulnigg recognised 153 such characteristics.⁶⁷⁴ In 1977 Boismard, Lamouille, and Rochais listed 416 characteristics of the Evangelist's literary style.⁶⁷⁵ None of the lists identified hendiadys⁶⁷⁶ as one of these features.

Having considered the evidence, our study concludes that the style and grammar of the Evangelist strongly discourage one from perceiving hendiadys in the phrase (ἡ) χάρις καὶ (ἡ) ἀλήθεια; the phraseology rather denotes two individual attributes.

**3.3.2.3 The Evangelist is quite capable of utilising his favourite
adjectival or genitive of quality constructions but uses
neither in (ἡ) χάρις καὶ (ἡ) ἀλήθεια**

Edwards—while arguing for (!) hendiadys—remarks that, "...we must also allow for John giving a fresh nuance to the familiar phrase [ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο]: the coming of Jesus Christ is not just God's χάρις (gracious gift); it is the true χάρις, just as Christ is the true

being." (Abbott, *Johannine Grammar*, 158, 225, 236; brackets by Abbott). Apparently, the grammarian does not perceive hendiadys in ἡ χάρις καὶ ἡ ἀλήθεια of 1:17.

⁶⁷⁰ Turner, *The Style of John*.

⁶⁷¹ Schweizer, *Ego Eimi*, 82–112.

⁶⁷² Ruckstuhl, *Die literarische Einheit des Johannesevangeliums*, 291–303.

⁶⁷³ Nicol, *Semeia*, 16–27, especially 22–24: "Additions to Ruckstuhl's List" (positions 51–82). For Ruckstuhl's response, see Ruckstuhl, *Johannine Language and Style*, 127, 141.

⁶⁷⁴ Ruckstuhl and Dschulnigg, *Stilkritik und Verfasserfrage im Johannesevangelium*, 63–162, 164–168, 269–275.

⁶⁷⁵ Boismard, Lamouille, and Rochais, *L'évangile de Jean*, 491–514.

⁶⁷⁶ A convenient juxtaposition of the lists is available in Van Belle, *The Signs Source*, 405–417.

vine, the true or real bread from heaven.”⁶⁷⁷ Our study notes that this observation really proves the opposite of Edwards' conclusion that ἡ χάρις καὶ ἡ ἀλήθεια is a hendiadys! The Evangelist is quite capable of using adjectival constructions, particularly those conveying the idea of “true something”. The writer employs such phrases as τὸ φῶς τὸ ἀληθινόν (1:9), οἱ ἀληθινοὶ προσκυνηταὶ (4:23), τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (6:32), ἡ ἄμπελος ἡ ἀληθινή (15:1), and τὸν μόνον ἀληθινὸν θεὸν (17:3). The Evangelist uses the genitive 2017 times in the Gospel; so he is quite capable of utilising the genitive of quality.⁶⁷⁸ Had the Evangelist meant to convey “true grace” or “gracious”⁶⁷⁹ truth” by (ἡ) χάρις καὶ (ἡ) ἀλήθεια the writer would have likely used either his favourite adjectival construction (1:9; 4:23; 6:32; 15:1; 17:3) or the genitive of quality. But the Evangelist employs neither, which suggests that by (ἡ) χάρις καὶ (ἡ) ἀλήθεια the writer uses the nouns χάρις and ἀλήθεια as distinct entities.

3.3.2.4 Ἡ χάρις καὶ ἡ ἀλήθεια refer to χάριτος καὶ ἀληθείας which allude to חַסֵּד וְאֱמֻנָה which denote two subjective qualities

Ἡ χάρις καὶ ἡ ἀλήθεια are supplied with articles; hence, they refer to χάριτος καὶ ἀληθείας. In turn, χάριτος καὶ ἀληθείας allude to חַסֵּד וְאֱמֻנָה. In the OT, whenever the word-pair חַסֵּד... אֱמֻנָה is the subject of a verb, the verb is always in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15). Therefore, both χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια, as alluding to חַסֵּד וְאֱמֻנָה, denote two subjective qualities.

⁶⁷⁷ Edwards, *χάριν ἀντὶ χάριτος*, 11–12.

⁶⁷⁸ Cf. τοῖς λόγοις τῆς χάριτος (“gracious words”) (Luke 4:22), ἐκλογὴν χάριτος (“gracious choice”) (Romans 11:5). See *BDF*, §165.

⁶⁷⁹ Cf. the usage of the adjectives ἄχαρις, ἀχάριστος, ἐπιχαρής, ἐπίχαρτος, εὐχάριστος, περιχαρής, ὑπερχαρής, χαρίεις, χαριστήριος in the LXX/OG/NT.

**3.3.2.5 Usage of the construction “πλήρης-noun-καὶ-noun” in the
LXX/OG/NT discourages one from perceiving hendiadys
In πλήρης χάριτος καὶ ἀληθείας**

In the Gospel, the construction “adjective-noun-καὶ-noun” occurs only in constructing the phrase πλήρης χάριτος καὶ ἀληθείας. But the plausibility of πλήρης χάριτος καὶ ἀληθείας being hendiadys can be evaluated on the basis of the practices of the LXX/OG and the NT.

In the LXX/OG, the construction πλήρης-noun-καὶ-noun always denotes different objects. Samson stands between the pillars of the house πλήρης ἀνδρῶν καὶ γυναικῶν “full of men and women” (Judges A⁶⁸⁰ 16:27). The way along which the Syrians flee is πλήρης ἱματίων καὶ σκευῶν (2 Kings 7:15), that is, “full of garments and vessels,” which the Syrians have cast away in their panic. Similar phraseology is employed to depict Balaam, who cannot do anything contrary to the command of the LORD, even if Balak should give Balaam πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσοῦ (“his house full of silver and gold” (Numbers 22:18; 24:13)). In these phrases, nouns joined by καὶ cannot conceivably modify each other.⁶⁸¹ Thus, practices in the LXX/OG⁶⁸² prevent one from envisioning hendiadys in πλήρης χάριτος καὶ ἀληθείας.

In the NT, the construction πλήρης-noun-καὶ-noun occurs only in Acts.⁶⁸³ The apostles define the procedure of election and qualifications of deacons as follows:

... brethren, select from among you seven men of good
reputation, πλήρεις πνεύματος καὶ σοφίας, ...and they chose

⁶⁸⁰ In Judges 16:27, codex Alexandrinus reads ὁ δὲ οἶκος ἦν πλήρης ἀνδρῶν καὶ γυναικῶν; codex Vaticanus renders ὁ οἶκος πλήρης τῶν ἀνδρῶν καὶ τῶν γυναικῶν.

⁶⁸¹ Cf. 2 Samuel 23:7; 2 Kings 6:17.

⁶⁸² Judges A 16:27; 2 Samuel 23:7; 2 Kings 7:15; Numbers 22:18; 24:13; 2 Kings 6:17.

⁶⁸³ Curiously, for Boismard the construction of the adjective ‘full’ followed by two determinatives is a proof that Luke edited the Prologue, for there are five examples of such a construction in Acts. See Boismard, *Prologue*; Boismard, *Dans le sein du Père*; Brown, *John (I–xii)*, 14.

Stephen, a man πλήρης πίστεως καὶ πνεύματος ἁγίου... And Stephen, πλήρης χάριτος καὶ δυνάμεως, was performing great wonders and signs among the people (Acts 6:3–8).

In Acts 6:3–8, nouns modified by πλήρης—πνεῦμα, σοφία, πίστις, πνεῦμα ἅγιος, χάρις, δύναμις—do not overlap, and this emphasises the *distinctiveness* of the nouns. Each quality in the list is mentioned elsewhere in Acts on its own. These considerations make the option of the writer's intention to merge the qualities by the means of hendiadys unlikely. This paradigm of listing individual nouns modified by πλήρης is further confirmed throughout the book of Acts in both positive and negative descriptions. Tabitha, a female disciple, is depicted as πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει ("abounding with deeds of kindness and charity which she continually did" (Acts 9:36)). Since mentioning the same deed twice would have been redundant, the writer evidently perceives Tabitha's two activities—ἔργα ἀγαθὰ and ἐλεημοσύναι—as distinct from each other.⁶⁸⁴ Barnabas becomes known as ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως ("a good man, full of the Holy Spirit and of faith" (Acts 11:24)).⁶⁸⁵ Paul accuses Elymas the magician of being πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας ("full of every kind of deceit and every sort of fraud" (Acts 13:10)). Mentioning the same characteristic of Elymas twice in Paul's address would not have made sense. Therefore the reporter probably differentiates Elymas' δόλος and ῥαδιουργία.⁶⁸⁶

Thus, the usage of πλήρης-noun-καὶ-noun phraseology in the LXX/OG/NT emphasises the distinctiveness of attributes modified by πλήρης and discourages one from perceiving hendiadys in πλήρης χάριτος καὶ ἀληθείας.

⁶⁸⁴ Tabitha's ἔργα ἀγαθὰ particularly were sowing tunics and garments for widows (Acts 9:39). Her ἐλεημοσύναι might have been generous almsgiving (see Bultmann, "ἐλεος"; Dunn, *Romans* 9–16, 730; Hagner, *Matthew 1–13*, 132; Witherington III, *Women in the Earliest Churches*, 149–151; Witherington III, "Dorcas," 226).

⁶⁸⁵ See the list of qualities characteristic of a deacon (Acts 6:3–8).

⁶⁸⁶ Gerhard Delling notices this plurality of powers filling Elymas (Delling, "πλήρης, 6:286).

3.3.2.6 The Evangelist always uses the phraseology

“article-noun-καὶ-article-noun (as in ἡ χάρις καὶ ἡ ἀλήθεια) to convey two subjective qualities

Schnackenburg reviews Panimolle's study⁶⁸⁷ and mentions in passing, “I am not sure if [ἡ χάρις καὶ ἡ ἀλήθεια] can be translated as ‘grace of truth’, especially since both words are supplied with an article.”⁶⁸⁸ De la Potterie evaluates this factor as follows: “this real autonomy seems to be the case only at the first glance. But the [Schnackenburg's] argument is not valid: in the NT we can find several examples of hendiadys with two articles; let us recall, in particular, the text of 2 Corinthians 8:4 ...τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας, ‘la grâce de participer à ce service’.”⁶⁸⁹ De la Potterie also refers to, “Blass-Debrunner, § 442,16; among the examples of hendiadys which he quotes, let us mention the following passages, where both nouns have the article: Luke 2:47 (ἔξιπταντο ...ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ); 2 Timothy 4:1; James 5:10; 1 Peter 4:14).”⁶⁹⁰

De la Potterie's argumentation is invalid. First, references provided by de la Potterie and BDF have not yet been *established* as exemplifying hendiadys. Therefore, one cannot draw any conclusion regarding hendiadys on such a basis. Second, all these references—whether they constitute hendiadys or not—come from some literature other than the Gospel of John. As such, they are useless in evaluating literary features of the style of the Evangelist.

In fact, our research demonstrates that the two definite articles employed in ἡ χάρις καὶ ἡ ἀλήθεια specify that the Evangelist has two subjective qualities in view. The construction “article-noun-καὶ-article-noun” (as in ἡ χάρις καὶ ἡ ἀλήθεια) often occurs in the Gospel. Consider

⁶⁸⁷ Panimolle, *La grazia della Verità*.

⁶⁸⁸ Schnackenburg, *Zur johanneischen Forschung*, 284; my translation.

⁶⁸⁹ De la Potterie, “χάρις,” 276; my translation.

⁶⁹⁰ De la Potterie, “χάρις,” 276, footnote 47, my translation.

the relevant phrases:⁸⁹¹ ἡ χάρις καὶ ἡ ἀλήθεια (1:17); ἐν τῷ νόμῳ καὶ οἱ προφῆται (1:45); ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (2:2); τὰ τε πρόβατα καὶ τοὺς βόας (2:15); τῇ γραφῇ καὶ τῷ λόγῳ (2:22); ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (3:22); τὸν πατέρα καὶ τὴν μητέρα (6:42); οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι (7:32); τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον (11:5); ἡ ἀνάστασις καὶ ἡ ζωὴ (11:25); τοὺς πόδας καὶ τὰς χεῖρας (11:44); οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι (11:47); τὸν τόπον καὶ τὸ ἔθνος (11:48); οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι (11:57); τὰς χεῖρας καὶ τὴν κεφαλὴν (13:9); Ὁ διδάσκαλος καὶ Ὁ κύριος (13:13); ὁ κύριος καὶ ὁ διδάσκαλος (13:14); ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ (14:6); σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων (18:12); οἱ δοῦλοι καὶ οἱ ὑπηρεταὶ (18:18); οἱ ἀρχιερεῖς καὶ οἱ ὑπηρεταὶ (19:6); τὴν μητέρα καὶ τὸν μαθητὴν (19:26); τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς (20:20). None of the 22 “article-noun-καὶ-article-noun” constructions⁸⁹² of the Gospel provides a case where one of the nouns can conceivably modify the other. Therefore, hendiadys is not likely occurring in ἡ χάρις καὶ ἡ ἀλήθεια either. In all likelihood the phrase is but the 23rd example of the “article-noun-καὶ-article-noun” construction. Consistent with the style of the Evangelist, ἡ χάρις καὶ ἡ ἀλήθεια delineates two distinct attributes.

**3.3.2.7 The practices of the LXX/OG/NT in utilising the
construction “article-noun-καὶ-article-noun-verb in
singular” prevent one from perceiving hendiadys in ἡ
χάρις καὶ ἡ ἀλήθεια ...ἐγένετο**

There is yet another attempt to argue that the phrase ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο (1:17) constitutes hendiadys. Harris observes, “the verb in singular in v. 17, ἐγένετο, would seem

⁸⁹¹ Cf. 1:1; 6:51; 8:32; 10:15; 13:31; 14:10; 14:11; 16:22, and also οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι (8:3).

⁸⁹² Not yet counting ἡ χάρις καὶ ἡ ἀλήθεια under discussion. Notice also examples similar to ἡ χάρις καὶ ἡ ἀλήθεια that discourage one from perceiving hendiadys, such as καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ (4:12), etc.

to indicate that the phrase [ἡ χάρις καὶ ἡ ἀλήθεια] is intended to be taken as a compound one.⁶⁹³ So also Schoneveld deduces, “the verb following ‘the-grace-and-the-truth’ is in the singular, not in the plural, which means that grace-and-truth is seen as hendiadys, as one single concept denoted by a pair of terms.”⁶⁹⁴ Our study reasons that these conclusions are fallacious as they fail to take peculiarities of the Greek syntax into consideration.

Generally, one should be rather cautious in deducing evidence from the syntax.

Consider the witness’ testimony to Jesus’ death, εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν (“one of the soldiers pierced His side with a spear”) (19:34). The Evangelist further quotes from the Scripture, “THEY SHALL LOOK ON HIM WHOM ἐξεκέντησαν.” (19:37). Contrary to what it may suggest at first glance, there is really no discrepancy in number between “one of the soldiers pierced” and “they pierced.” The plural ἐξεκέντησαν may actually refer to one of the soldiers who pierced Jesus’ side with a spear.⁶⁹⁵ The Evangelist’s syntax may well be governed by the sense of the sentence⁶⁹⁶ or/and disclose the inner thoughts of the writer. Consider the

⁶⁹³ Harris, *Prologue and Gospel*, 66.

⁶⁹⁴ Schoneveld, *Tora in the Flesh*, 83. Schoneveld further (wrongly) asserts that, “the corresponding Hebrew phrase..., occurs ...in the Hebrew Bible ...generally as such a *single* concept” (Schoneveld, *Tora in the Flesh*, 83; emphasis added). As our study demonstrated, whenever the word-pair מִן... הוּא is the subject of a verb, the verb is always in the 3rd person *plural* (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15).

⁶⁹⁵ The so-called “indefinite subject.” For other various options see Bultmann, *John*, 677; John Calvin, *John* 11–21, 187, Westcott, *John II*, 321, Abbott, *Johannine Grammar*, 247.

⁶⁹⁶ The Evangelist habitually employs the so-called, “*constructio ad sensum*, without following any fixed rules”⁶⁹⁶ style (*BDF*, §134). This approach was very widespread in Greek from early times and is found in the NT. The principal instance is that in which a collective, embracing a plurality of persons in a singular noun, is construed as if the subject were plural. The plural, which conforms to the sense may then actually appear in the following clauses. Cf. ἡκολούθει [!] δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν [!] τὰ σημεῖα (6:2, cf. 6:22–24; 7:20; 11:42; 12:12–13; 12:34); τὰ

passage Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ (19:31). It may well be that the singular ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ hints that the Evangelist actually keeps the very particular cross with the body of Jesus in mind even though the writer refers to τὰ σώματα ("the bodies") of the crucified on the three crosses.⁶⁹⁷ The same may well be the case with ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο. The Evangelist employs the singular verb for it is the character of God as Jesus that is on the writer's mind. But at the same time the Evangelist is well aware that there are two subjective qualities—(ἡ) χάρις καὶ (ἡ) ἀλήθεια—in the character.⁶⁹⁸ We argue that this is confirmed by the practice attested in the LXX/OG/NT.

The BDF rule on "agreement with two or more co-ordinate words connected by καὶ (ἡ)"⁶⁹⁹ reads,

(1) When the subject consists of sing. + sing. or sing. + plur. the verb agrees (a) with the first subject if the verb stands before it, except when the subject-group is basically conceived as a whole; (b) with both subjects taken together if the verb stands after the second subject; (c) with the first if the verb stands between; (d) rules (a) and (b) can be combined when a finite verb stands before and a participle after the group, or the reverse.

According to section 1b) of the rule, the subject ἡ χάρις καὶ ἡ ἀλήθεια should have been followed by the plural ἐγένοντο, not ἐγένετο in the singular! This is not a mistake on the part of the

πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει [!] (10:3); but τὰ πρόβατα αὐτῷ ἀκολουθεῖ [!], ὅτι οἶδασιν [!] τὴν φωνὴν αὐτοῦ (10:4), and ἀλλ' οὐκ ἤκουσαν [!] αὐτῶν τὰ πρόβατα (10:8); ἐμνήσθησαν ὅτι ταῦτα ἦν [!] ἐπ' αὐτῷ γεγραμμένα [!] (12:16).

⁶⁹⁷ It may also be a case of the grammatically normal singular with neuter plural subject or a "distributive singular." See *BDF*, §140.

⁶⁹⁸ Cf. ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται [!] καὶ ὁ λόγος αὐτῶν [!] (James 5:3).

⁶⁹⁹ *BDF*, §135.

Evangelist. The writer follows the rule elsewhere.⁷⁰⁰ This is not an oversight either. Scribes did not “correct” the rendering.⁷⁰¹ We argue that the Evangelist *intentionally* renders ἡ χάρις καὶ ἡ ἀλήθεια ... ἐγένετο to simultaneously 1) emphasise the distinctiveness of the two subjective qualities, and 2) to accentuate their affiliation under the single objective reality of the character.

Our study identified *all* of the LXX/OG/NT examples syntactically matching the construction ἡ χάρις καὶ ἡ ἀλήθεια ... ἐγένετο, consider: ὁ τρόμος ἡμῶν καὶ ὁ φόβος ἔσται (Genesis 9:2); ὁ Χετταῖος καὶ ὁ Εὐαῖος καὶ ὁ Ἰεβουσαῖος καὶ ὁ Ἀμορραῖος κατοικεῖ (Numbers 13:29); τὸ ἀργύριόν σου καὶ τὸ χρυσίον σου ἐμὸν ἐστίν (1 Kings 21:3a. Similarly, 1 Esdras 8:61; Zephaniah 1:18)⁷⁰²; τὸ ἀργύριον καὶ τὸ χρυσίον παρεδόθη (1 Esdras 8:61); ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἠρημώθη (1 Maccabees 2:12); ὁ δὲ κόσμος καὶ ὁ τῶν ἀνθρώπων βίος ἐθεώρει (4 Maccabees 17:14); ἡ δὲ μάχη σου καὶ ἡ ἔχθρα οὐκ ἀπέσται ἀλλ’ ἔσται σοι ἴση θανάτῳ (Proverbs 25:10); καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν οὐ μὴ δύνηται (Zephaniah 1:18. Cf. James 5:3); ἀπὸ τε τῆς πορφύρας καὶ τῆς μαρμαρίου τῆς ἐπ’ αὐτοῖς σηπομένης (Epistle of Jeremiah 1:71); ὁ καρπὸς αὐτῆς καὶ ὁ βλαστὸς αὐτῆς ἐγένετο (Ezekiel 19:10); ἡ σοφία καὶ ἡ μεγαλωσύνη αὐτοῦ ἐστι (Daniel 2:20. So also ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστίν, Daniel (TH) 2:20); καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη (Daniel (TH) 7:27. Cf. 7:27 OG); καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπίπτει τὸν λόγον (Matthew 13:22); ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ [σου] προώρισεν γενέσθαι (Acts 4:28); ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται (Acts 19:27); ἡ περισσειὰ τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν (2 Corinthians 8:2); Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· (1 Thessalonians 3:11); Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς

⁷⁰⁰ See 1:35, 45; 2:2, 12; 3:22; 4:12; 6:24; 12:22; 18:1, 15; 19:34; 20:3; 21:2 for 1a); 4:36 for 1c); 12:22 for 1d).

⁷⁰¹ NA²⁷.

⁷⁰² This may remind one of the regular “singular verb with a neuter plural subject” construction (BDF, § 133). But cf. masculine ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατΐωται [!] καὶ ὁ ἰδὸς αὐτῶν [!] (James 5:3).

παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι (2 Thessalonians 2:16–17); ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται (James 5:3).

None of the LXX/OG/NT constructions matching ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο can conceivably constitute hendiadys. Neither should the phrase, ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο be perceived as hendiadys. Therefore, Harris' and Schoneveld's conclusions are fallacious. The articles balance the singular form of the verb by reminding one not to blend the two terms into one *grammatically*. The *singular* of ἐγένετο preserves ἡ χάρις καὶ ἡ ἀλήθεια from being torn apart. This resulting coherency discourages one from envisioning an antithesis ὁ νόμος/ἡ χάρις and from either opposing or equating ὁ νόμος/ἡ ἀλήθεια. The singular of ἐγένετο matches the singular of ἐδόθη to indicate that ἡ χάρις καὶ ἡ ἀλήθεια considered as a whole denotes an objective singular reality just as ὁ νόμος does. This encourages one to envision δόξα behind ἡ χάρις καὶ ἡ ἀλήθεια. The passage implicitly reads, ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια [= ἡ δόξα ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας] διὰ Ἰησοῦ Χριστοῦ ἐγένετο.⁷⁰³ Hence, ἡ χάρις καὶ ἡ ἀλήθεια does not constitute hendiadys but denotes two individual attributes under the one aspect of the character.

3.4 What if (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys specifically in John 1:14, 17, “no matter what”?

Douglas Stuart rightly notes that in the exegesis of a text any special semantic features must be identified and analysed as to their meaning for the interpretation of the passage. Such features could include hendiadys and etymological oddities. He correctly states, “in all lexical study, it is imperative that the meaning in the present context be given precedence over all other considerations.” Stuart points out that the fact that a word may be used 99 percent of the time it is found in ancient writings to mean one thing is essentially irrelevant if in the context of the biblical passage under study it is used to mean something else. True, any author may

⁷⁰³ Cf. πάντα δι' αὐτοῦ ἐγένετο (1:3).

choose to use even a common word in an unusual way. Thus the final question—wisely advises Stuart—must always be “How is it used here?” rather than “How does its use elsewhere tell us what it means here?”⁷⁰⁴

Our study has already demonstrated that in all likelihood (ἡ) χάρις καὶ (ἡ) ἀλήθεια denotes two distinct attributes. Significantly, we have established this by providing evidence derived from the Gospel itself. But, what if the Evangelist for whatever mysterious reason still renders (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys in the particular case of 1:14, 17? Let us suppose, for the sake of the argument, that πλήρης χάριτος καὶ ἀληθείας (1:14), and ἡ χάρις καὶ ἡ ἀλήθεια (1:17) constitute hendiadys. Would its meaning likely be “gracious truth” or “true grace”?

OT scholars who view תְּחִנָּה וְדָבָר as hendiadys commonly suggest it is תְּחִנָּה that modifies דָּבָר with the word-pair resulting in something like “true grace.” Remarkably, NT scholars largely promote just the opposite, namely that it is דָּבָר that modifies תְּחִנָּה in the word-pair, with the expression meaning “gracious truth.” One cannot help but wonder if there is a reason for such a sudden shift. Perhaps, some Johannine scholars are biased towards translating תְּחִנָּה וְדָבָר as “gracious truth,” the reason ultimately being the absence of the very term χάρις beyond the Prologue. In all likelihood, תְּחִנָּה וְדָבָר serves as the background for (ἡ) χάρις καὶ (ἡ) ἀλήθεια. If one assigns the meaning “gracious truth” to תְּחִנָּה וְדָבָר then both πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια gain the meaning “gracious truth” as well. This emphasises ἀλήθεια (already prevalent in the Gospel) and makes explaining the absence of the word χάρις beyond the Prologue unnecessary.

If one is to choose between the meanings “gracious truth” and “true grace” for (ἡ) χάρις καὶ (ἡ) ἀλήθεια, then “true grace” is far more preferable (of course, as we have already evinced elsewhere, the following considerations *cannot* prove that תְּחִנָּה וְדָבָר constitutes hendiadys). First, the writer of the creed is familiar with the adjective-noun construction as it is employed in

⁷⁰⁴ Stuart, *Exegesis*, 686.

אֶרְךָ אַפִּים ("slow-(to)-anger"). The adjective חָסִיד is from the root חסד. If the creed was to depict God's "gracious truth," the writer would likely use the adjective חָסִיד coupled with the appropriate term from the root אמן. But the writer does not use the adjective חָסִיד in the creed. This discourages one from perceiving the meaning "gracious truth" behind וְאֱמֶת חָסִיד. Second, the family of אֱמֶת does not include an adjective. This may potentially cause the writer to employ the nouns וְאֱמֶת חָסִיד as hendiadys where אֱמֶת serves as a modifier, the phrase meaning "true grace." Third, it is אֱמֶת that is seemingly "dropped" when וְאֱמֶת חָסִיד is "reiterated" (Genesis 24:14; cf. 24:27; 2 Samuel 2:5–6; 2 Samuel 7:15; cf. Psalm 89:24; Proverbs 20:28; Isaiah 16:5; cf. 54:8, 10). Fourth, after וְאֱמֶת חָסִיד appears in Exodus 34:6, חָסִיד is reiterated in Exodus 34:7 but אֱמֶת is not. Fifth, the book of Exodus—the frame of reference for the Gospel—contains several references to God's חָסִיד alone (Exodus 15:13; 20:6; 34:7). Sixth, in the book of Exodus אֱמֶת is used as a modifier in אֲנָשֵׁי אֱמֶת ("men of truth") (ἄνδρες δίκαιους, Exodus 18:21). Seventh, all of the 14 occurrences of the creed mention חָסִיד but אֱמֶת appears in only 2 of them (Exodus 34:6; Psalm 86:15). Eighth, χάριτος καὶ ἀληθείας is followed by χάριν ἀντὶ χάριτος. Since ἀλήθεια is seemingly "dropped" in χάριν ἀντὶ χάριτος, it is more likely that it is ἀλήθεια that serves as the modifier to χάρις in χάριτος καὶ ἀληθείας. Ninth, the phraseology of the ἀληθὴ χάριν ("true grace") of God is attested in the NT (1 Peter 5:12).

These observations determine that even if the Evangelist for whatever mysterious reason intends (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys, the meaning is by far more likely to be "true grace." This means that it is χάρις that—just as other key terms in the Prologue⁷⁰⁵—introduces a concept developed further in the Gospel.⁷⁰⁶ Since such concepts will normally use cognates of the term first introduced in the Prologue then the question "Where is χάρις in the Gospel?" remains.

⁷⁰⁵ Χριστός, ζωή, φῶς, σκοτία, τέκνον, μαρτυρία, κόσμος, σὰρξ, δόξα, μονογενής, πατήρ, νόμος, Μωϋσής.

⁷⁰⁶ Remarkably, such development includes the use of cognates.

3.5 Conclusion: (ἡ) χάρις καὶ (ἡ) ἀλήθεια denote two subjective qualities

The phraseology (ἡ) χάρις καὶ (ἡ) ἀλήθεια has not been demonstrated to constitute hendiadys. Hence, the very fact that hendiadys is a rare literary feature makes it more likely that (ἡ) χάρις καὶ (ἡ) ἀλήθεια denotes two distinct attributes. This is further confirmed by the evidence. First, (ἡ) χάρις καὶ (ἡ) ἀλήθεια alludes to חַסֵּד וְאֱמֶת. As our study has demonstrated, חַסֵּד וְאֱמֶת does not constitute hendiadys. Therefore (ἡ) χάρις καὶ (ἡ) ἀλήθεια is not likely to constitute hendiadys either. Second, hendiadys is not a feature of the literary style of the Evangelist. Third, the writer is well aware of the usage of adjectival and genitival constructions to express the idea of modification but does not use them in 1:14, 17. Fourth, the usage of the construction "πλήρης-noun-καὶ-noun" in the LXX/OG/NT discourages one from perceiving hendiadys in πλήρης χάριτος καὶ ἀληθείας. Fifth, throughout the Gospel the Evangelist always uses the phraseology "article-noun-καὶ-article-noun" to convey two distinct attributes. Sixth, the practices of the LXX/OG/NT in utilising the construction "article-noun-καὶ-article-noun-verb in singular" prevent one from perceiving hendiadys in ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο. Hence, these two terms do not modify each other, with the expression resulting in anything like either "true grace" or "gracious truth". Neither do they collapse into anything akin to either "gracious gift of divine reality" or "the reality of the grace." The phrase ἡ χάρις καὶ ἡ ἀλήθεια denotes *two subjective qualities* of the *single objective reality* of the divine character (δόξα).⁷⁰⁷

⁷⁰⁷ Our study has also established that even if the Evangelist for whatever mysterious reason still intends (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys then the meaning of the phrase is by far more likely to be "true grace." Therefore, the absence of the word χάρις beyond the Prologue cannot be explained by taking (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys meaning "gracious truth." Since χάρις is introduced in the Prologue then it must be conceptually developed further in the Gospel. Hence, the question "Where is χάρις in the Gospel?" remains.

4 JOHN 1:14–18 ALLUDES TO EXODUS 33:12–34:10 LXX

We have demonstrated that (ἡ) χάρις καὶ (ἡ) ἀλήθεια of John 1:14, 17 alludes to חַסֵּד וְאֱמֶת of Exodus 34:6. We further propose that the Evangelist intentionally translates חַסֵּד of Exodus 34:6 not with the corresponding LXX's ἔλεος but with χάρις⁷⁰⁸ in John 1:14, 17, to draw the attention of the audience to the context of Exodus 34:6, specifically to the χάρις cluster of Exodus 33:12–34:10 LXX.⁷⁰⁹ As a result, John 1:14–18, in alluding to Exodus 33:12–34:10, defines 1) the connotations of (ἡ) χάρις καὶ (ἡ) ἀλήθεια (John 1:14, 17) as subjective qualities of the character of God, 2) the meaning of each occurrence of the term χάρις in χάριν ἀντὶ χάριτος (John 1:16) as the objective reality of God's presence (χάρις),⁷¹⁰ 3) the fourfold Sinaitic

⁷⁰⁸ A perfectly legitimate translation from the philological point of view, as we have demonstrated.

⁷⁰⁹ The Evangelist generally utilises the Septuagint. But it is unfeasible to assess which particular Greek variant(s)/recension(s) of Exodus 33:12–34:10 the writer employs. The Evangelist occasionally translates from Hebrew (12:40; 13:18; See Menken, *Quotations*, 99–122, 123–138, 205). It is unrealistic, however, to evaluate the extent to which the Evangelist considers the Hebrew text of Exodus 33:12–34:10. In our view, since the Evangelist *translates* חַסֵּד וְאֱמֶת of Exodus 34:6 with (ἡ) χάρις καὶ (ἡ) ἀλήθεια then it is likely that the writer is *acquainted* with the Hebrew text of Exodus 33:12–34:10, the context of the creed. The relevant terminology of the Gospel suggests that the Evangelist may well have considered both the Hebrew parent text and several Greek translations in echoing/alluding to Exodus 33:12–34:10. In our study we follow the critical texts of Exodus 33:12–34:10 for both Hebrew and Greek. See *BHS*; Göttingen LXX, *Exodus*. We will remark on Hebrew/Greek peculiarities of the segment relevant to our case. See John W. Wevers, *Exodus LXX*, 547–560.

⁷¹⁰ It has been suggested that the meaning of χάρις in 1:14, 17 and in 1:16, 16 may differ. For example, Schnackenburg maintains that the term χάρις in 1:14 is to be taken in the subjective sense of “der Gnadenreichtum, die Spendergüte” of Logos but in 1:16, it would have the objective meaning of “das Gnadengesmenk selbst” (Schnackenburg, *Das*

aspect⁷¹¹ of divine δόξα—the visible appearance (δόξα), the inner character (δόξα), the miraculous splendour (ἐνδοξα), the divine honour (ἐνδοξασθησόμεναι)—evident to believers.

4.1 Covenant of the presence (χάρις) of God formalised by the χάρις cluster of Exodus 33:12–34:10 LXX

The term נָח is utilised in Exodus 3:21; 11:3; 12:36 and Exodus 33:12; 33:13; 33:13; 33:16; 33:17; 34:9. These two groups differ in terminology, in phraseology, and in conceptuality. In the first group, the expression נָח בְּעֵינַי is used. God נָח ("gives") נָח, i. e. causes *human(s)* to exercise נָח towards human(s): the Egyptians are favourably disposed toward the people of Israel. In the second group, the expression נָח בְּעֵינַי נִצָּא "find favour in the sight of" is utilised. Here, it is not that of a human, but God's נָח that one seeks.⁷¹²

Johannesevangelium 1–4, 248). Sometimes, χάρις would be understood in the subjective sense of ἀγάπη in 1:14 but in the objective sense of the grace of the redemption in 1:17. To this De la Potterie reacts, "Why this difference?" (De la Potterie, "χάρις," 270). In our view, since (ἡ) χάρις καὶ (ἡ) ἀλήθεια and χάριν ἀντὶ χάριτος obviously differ both terminologically and phraseologically, then it is rather natural to envision *different* connotations to various occurrences of χάρις in (ἡ) χάρις καὶ (ἡ) ἀλήθεια and χάριν ἀντὶ χάριτος; the burden of proof lays on those who argue that χάρις possesses the *same* meaning in both phrases. We maintain, though, that χάριν ἀντὶ χάριτος—presence of God—*results* from (ἡ) χάρις καὶ (ἡ) ἀλήθεια—the character of God.

⁷¹¹ See elsewhere in our study.

⁷¹² We also find that this distinction was not only observed but also *emphasised* in Targum Neofiti 1. Both the Masoretic and the Targumic texts of the book of Exodus qualify *only* God as exercising/having נָח. In all the episodes depicting a human's נָח towards another human, for the Masoretic נָח the Targum renders a cognate of נָח. But when it comes to God's נָח, the Masoretic נָח is always conveyed in the Targum with נָח נָח! In this way the Targum makes sure

The term $\chi\acute{\alpha}\rho\iota\varsigma$ is always translated with $\chi\acute{\alpha}\rho\iota\varsigma$ in Exodus LXX. What we have discussed above with respect to the Hebrew text holds true when it comes to the Septuagint. Occurrences of $\chi\acute{\alpha}\rho\iota\varsigma$ are distributed into two distinctive groups. One cluster speaks of the people obtaining $\chi\acute{\alpha}\rho\iota\varsigma$ in the sight of the Egyptians (Exodus 3:21; 11:13; 12:36). Another cluster depicts Moses seeking $\chi\acute{\alpha}\rho\iota\varsigma$ before God (Exodus 33:12, 13, 13, 16, 17; 34:9). It is the second cluster framed by Exodus 33:12–34:9 that inevitably draws the attention of the reader of John 1:14–18. At first, the reader grasps that (ἡ) $\chi\acute{\alpha}\rho\iota\varsigma$ καὶ (ἡ) ἀλήθεια (John 1:14, 17) alludes to $\mu\eta\kappa\iota\tau\omicron\mu\eta$ /πολυέλεος καὶ ἀληθινός (Exodus 34:6). Then, the reader realises that Exodus 34:6 is an indispensable part of the natural context of Exodus 33:12–34:10. Soon he notices that Exodus 33:12–34:9 and John 1:14–18 resemble each other in many respects. Both narratives have God and Moses as principle actors. Moreover, the two texts correlate God and Moses with the same factor— $\chi\acute{\alpha}\rho\iota\varsigma$. Furthermore, both episodes strikingly emphasise the issue by employing the term $\chi\acute{\alpha}\rho\iota\varsigma$ intensively: *six* times in Exodus 33:12–34:10 and *four* times in John 1:14–18 in a row! The reader realises that John 1:14–18 and Exodus 33:12–34:10 must be related.

The $\chi\acute{\alpha}\rho\iota\varsigma$ cluster of Exodus 33:12–34:10 deals with the aftermath of a crisis. The crisis is set up in the narrative of the golden calf (Exodus 32:1–6). Israel is disobedient to Yahweh and rejects Moses. The devastating consequences to the crisis are depicted in the account of Moses' anger and Yahweh's judgment (Exodus 32:7–34). The people are commanded to leave under the prospect of Yahweh's *absence*, which makes Israel's fate unbearable (Exodus 33:1–11). The LORD is both displeased with and concerned about the nation when He says, "I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way." (Exodus 33:3). Will the justified anger or undeserved mercy prevail? Moses realises the vital importance of God's presence as the man pleads, "O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and

the audience realises it is God's $\mu\eta\kappa\iota\tau\omicron\mu\eta$ that is in view in Exodus 33:12–34:10. For the critical text see Díez Macho, *Neophyti 1 Éxodo*.

take us as Your own possession.” (Exodus 34:9). The man hopes to resolve the situation by appealing for God's χάρις.

Exodus 33:12–34:10 depicts the process of renewing the relationships and establishing the covenant of God's presence (χάρις) among the people. Moses appeals to God, “Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all,⁷¹³ and thou hast χάρις with me.” (Exodus 33:12 LXE). Moses complains that Yahweh only claims that God's χάρις is granted without actually supporting the declaration since the Lord has not shown Moses the one capable of leading. This is not really a request for guidance; guidance has already been promised in Exodus 33:2.⁷¹⁴ This is but a “bargaining ploy.”⁷¹⁵ Moses recognises that a human is unable to manage the people and wants God to take the lead. Moses is pleading for God's presence among the people (cf. Exodus 32:7–10, 31–35; 33:3–5). Moreover, the man wishes to have some rather immediate evidence of God's presence. It is Yahweh Himself that Moses longs to see as an evidence of God's χάρις, “If then I have found χάρις in thy sight, reveal thyself to me, that I may evidently know/see⁷¹⁶ thee; that I may find χάρις in thy sight and that I may know that this great nation is thy people.” (Exodus 33:13 LXE). Neither part of this latest request is yet granted.

There is progress, however, as the Lord promises to be Moses' *personal* guide; “I myself will go before thee, and give thee rest.” (Exodus 33:14 LXE). But Moses refuses to divorce himself from the people's fate (Exodus 33:15). Moses' greatest concern is the presence

⁷¹³ Οἶδά σε παρὰ πάντας for יָדַעְתִּיךָ בְּשֵׁם (‘‘I have known you by name’’).

⁷¹⁴ Durham, *Exodus*, 446.

⁷¹⁵ This is Wevers' expression (Wevers, *Exodus LXX*, 547).

⁷¹⁶ Cf. our discussion regarding variants of the reading of Exodus 33:13 LXX elsewhere in our study.

of God with the *people*.⁷¹⁷ So the man presses on, “how shall it be surely known, that both I and this people have found χάρις with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth.” (Exodus 33:13, 16 LXE). Yahweh promises to grant this request; “I will also do for thee this thing, which thou hast spoken; for thou hast found χάρις before me, and I know thee above all.” (Exodus 33:17 LXE). God’s presence (χάρις) is now promised to Moses *and* to the people, as the Lord will go with them. What Moses “achieves” is the extension of God’s presence (χάρις) from Moses himself to the whole people.

But, Moses wonders, will these relationships last? Will Yahweh be graciously present for long? Is it in the character of God to change His mind? To assess this, the man pleads of God, “Manifest thy glory⁷¹⁸ to me!”⁷¹⁹ Yahweh pledges to pass by Moses with all His glory⁷²⁰ and to declare His name before the man. He explains that Moses will not be able to see the face of the Lord, “for no man shall see My face, and live.” Instead, Moses should stand upon a rock nearby. When the glory passes by, then the Lord will put Moses into a hole of the rock and cover

⁷¹⁷ As God had earlier said to Moses, “Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.” (Exodus 32:10).

⁷¹⁸ The divine presence unfolds itself in the divine visible appearance (δόξα), the divine character (δόξα), the miraculous splendour (ἐνδοξα), and the divine honour (ἐνδοξασθήσομαι). See elsewhere in our study.

⁷¹⁹ Δείξόν μοι τὴν σεαυτοῦ δόξαν (Exodus 33:18 GLXX). Several texts—including uncial B—have ἐμφανίσουν μοι σεαυτον instead (a direct borrowing from Exodus 33:13, according to Wevers, *Exodus LXX*, 551). See our discussion over textual variants elsewhere in our study.

⁷²⁰ Ἐγὼ παρελύσομαι πρότερός σου τῇ δόξῃ μου “... glory”; cf. “... goodness” אֲנִי אַעֲבִיר כְּלִי-טוֹבִי Exodus 33:19 (the Septuagintal rendering may reflect a variant Hebrew reading בְּכִבְדִּי, or, perhaps, shows influence of Exodus 33:18 or 33:22). Wevers, having observed the δόξα/טוב rendering (!) incongruously concludes, “Showing his glory [Exodus 33:18] then means ‘passing by with his glory’; it thus refers to his appearance” (Wevers, *Exodus LXX*, 551).

him over with His hand. When he has passed by, the Lord will remove the hand, and then Moses will see His “back parts.” The Lord also charges Moses to hew two tables of stone and promises, “I will write upon the tables the words, which were on the first tables, which thou brokest.” (Exodus 34:1 LXE).

The revelation takes place at Mount Sinai. Moses arises early, takes the two tables of stone, and goes up to the top of the mountain. Yahweh descends in a cloud, and stands near him there, and declares the name of the Lord. And the Lord passes by before Moses’ face and proclaims יהוה יהוה אל כחום ותנין ארך אפים ורב־חסד ואמת (Exodus 34:6). The revelation at Sinai makes Moses bow to the earth and worship. Then the man makes his final request to ensure the reality of God’s χάρις; “If I have found χάρις before thee, let my Lord go with us⁷²¹; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.” (Exodus 34:9 LXE). Moses’ conditional statement, εἰ οὖν εὗρηκα χάριν contains a new element⁷²² designed to verify the actuality of God’s χάρις. Moses wants God to express His χάρις in forgiving; presumably he asks this because of the nature of God’s character just revealed (Exodus 34:6–7). Yahweh agrees to meet this condition as well, as He says, “Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things [ἐνδοξα], which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are marvellous⁷²³, which I will do for thee.” (Exodus 34:10 LXE).

⁷²¹ μεθ’ ἡμῶν; cf. *in medio nostrum*/ἐν μέσῳ ἡμῶν (Theodotion/Symmachus),

in interiore nostrum/ἐντὸς ἡμῶν (Aquila) for בקרבנו (MT). See Wevers, *Exodus LXX*, 559, footnote 5.

⁷²² Moses’ request to “let my Lord go with us ... and we will be thine” has already been secured (Exodus 33:12–17).

⁷²³ Throughout the study, for cognates of θαυμαστός we render “marvellous” (as in NASB) instead of “wonderful” (as in the LXE) to reflect the continuity in the usage of cognates of

The Lord announces the articles of the covenant (Exodus 34:11–26) and commands Moses to, "Write these words for thyself, for on these words I have established a covenant with thee and with Israel." (Exodus 34:27 LXE). Moses spends forty days and forty nights before the Lord and writes upon the tables "words of the covenant, the ten sayings." (Exodus 34:28 LXE). As the man goes down from the mountain with the two tables in his hands, Moses does not know that "the appearance of the skin of his face was glorified, when God spoke to him." (Exodus 34:29 LXE).

The message of Exodus 33:12–34:10 LXX—the OT covenant of *χάρις*—is clear: God's *χάρις* is the very presence of the Divine.⁷²⁴ It unfolds itself in multiple ways. The divine presence (*χάρις*) is attested when God reveals Himself so that He may be evidently seen/known (Exodus 33:13 (cf. variant readings); cf. Exodus 33:18–34:7), when the Lord lets people know His ways that people may know Him (Exodus 33:13). It becomes comprehensible when God manifests His *δόξα* (Exodus 33:18–34:7). God's presence (*χάρις*) is experienced when God leads the people (Exodus 33:12; cf. 33:15) and gives rest (Exodus 33:14), goes before (Exodus 33:14; cf. 34:15) and with (Exodus 33:16) the people. The Lord's presence (*χάρις*) is at work when His people are glorified beyond all the nations, as many as are upon the earth (Exodus 33:16)⁷²⁵; this great nation remains God's people (Exodus 33:13; cf. 34:9). God's presence (*χάρις*) is encountered when the Lord takes away the sins and iniquities of the people (Exodus 34:9). The Lord evinces the establishment of the covenant of His *χάρις* in the presence of all people by doing glorious things, which have not been done in all the earth, or in any nation; all the people see the works of the Lord, that they are marvellous (Exodus 34:10).

θαυμαστός in the paradigmatic covenant (Exodus 34:10 LXX) and the Gospel (3:7; 4:27; 5:20, 28; 7:15, 21; 9:30) in English.

⁷²⁴ Notice the full extent of this *χάρις*; cf. the *χάρις* of God (Exodus 33:12–34:10) with the reference to the wrath of God (Exodus 33:3).

⁷²⁵ Cf. Isaiah 45:25 LXX.

4.2 Meaning of terms χάρις, (ἡ) χάρις καὶ (ἡ) ἀλήθεια, and δόξα in John 1:14–18 as alluding to Exodus 33:12–34:10 LXX

4.2.1 Each occurrence of the term χάρις in the phrase χάριν ἀντὶ χάριτος denotes the objective reality of the divine presence (χάρις)

Exodus 33:12–34:10 LXX, the frame of reference for John 1:14–18, speaks of χάρις as the very presence of God. John 1:14–18 speaks of the presence of God as Jesus Christ. It is, therefore, likely that each occurrence of the term χάρις in the phrase χάριν ἀντὶ χάριτος (John 1:16 as alluding to Exodus 33:12–34:10 LXX) denotes the single objective reality of the presence (χάρις) of God, first granted at Sinai and then in Jesus (after that sustained in the Spirit).

Viewing John 1:14–18 as alluding to Exodus 33:12–34:10 allows us to reduce the scope of meanings possible for δόξα in John 1:14, 14:

Generally, the term קְבוֹד means “abundance,” “honour,” “glory.” Various lexica and dictionaries⁷²⁶ discern up to 7 connotations for קְבוֹד, as follows⁷²⁷: 1) “abundance, riches”; 2) “honour, splendour, glory,” of external condition and circumstances (of things, humans, and God); 3) “honour, dignity,” of position; 4) “honour, reputation,” of character, of man; 5) “my honour,” poetically of the seat of honour in the inner man, the noblest part of man; 6) “honour, reverence, glory,” as due to one or ascribed to one (of men, due to a father “do honour to”; of God “the honour due to me”); 7) “glory as the object” of honour, reverence and glorifying.

Since קְבוֹד/δόξα is only used with reference to God in Exodus 33:12–34:10, it follows that δόξα⁷²⁸ in John 1:14, 17 may not bear the human but only the divine connotations of the

⁷²⁶ See *BDB*, 04364 II; *TWOT*, 0943; Von Rad, קְבוֹד.

⁷²⁷ Following the categories of *BDB*, 04364.

⁷²⁸ For the whole range of meanings for δόξα see elsewhere in our study; also *BDAG*, 203–204.

term. This variety of divine connotations should be further reduced as conditioned by the Exodus 33:12–34:10 usage of the divine קְבוֹד/δόξα in the twofold sense of the visible appearance (cf. Exodus 33:20–23; 34:3; 29–30 LXX) and intrinsic character of God (cf. Exodus 33:18–19; 34:6–7 LXX); both with the facet of ἐνδοξα (Exodus 34:10 LXX) in mind. In all likelihood, the Evangelist implies both connotations of δόξα in John 1:14–18; the writer intends the reader/audience, being experienced in the Scriptures and acquainted with the Gospel, to grasp them distinctively.⁷²⁹

The first clause—ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ—emphasises the visible appearance of God. It does not refer to a luminescent glow⁷³⁰ but depicts the very presence of God. First, attempts to argue for the meaning of “luminosity” for δόξα in John 1:14 are based on events either preceding⁷³¹ or following⁷³² the revelation at Sinai

⁷²⁹ Contra W. Robert Cook, who attempts to *bind* the facets of “luminosity” and “character” by arguing that δόξα with reference to the Deity (similarly to φῶς) may have nuances of “dazzling clarity” *metaphorically*, denoting not the “luminescent glow” but illuminating the “lucid qualities.” Along these lines Cook comments; “Christ’s glory (John 1:14) ...was to some degree *dimmed* by his being in flesh (17:5), and while it was not perceived as glory at all by some ...because of *the cloud of moral darkness* that surrounded them ...John and others understood that what they beheld was a kind of glory that could only have *emanated* from the One and Only, who came from the Father ...It was not merely marked by *flashes* of grace and truth but was filled with these qualities.” (Cook, *Glory*, 295; emphasis added). Contra Bratcher who overgeneralises the matter by suggesting that the meaning “divine nature/status” applies to 1:14; 2:11; 7:39; 11:4, 40; 12:16, 23, 28, 41; 13:31–32; 14:13; 15:8; 16:4; 17:1, 4, 5, 10, 22, 24 (Bratcher, *Glory*, 407).

⁷³⁰ Contra Petersen who seems to be overly driven by the desire to link δόξα with φῶς throughout the Gospel (see Petersen, *John*, passim).

⁷³¹ Exodus 33:10. Contra Morris, *John*, 103, footnote 87; Mowley, *John*, 135–137; cf. Scott Hafemann, *Moses*, 189–254.

proper. But the phraseology of John 1:14–18 definitely points to the *immediate* theophany at Sinai which particularly addresses the matter of the visible appearance of God. Second, the Gospel never attests to the literal luminosity of Jesus.⁷³³ Third, θεάομαι—the verb related to δόξα at John 1:14a—is never used elsewhere in the Gospel in a way suggesting observance of any kind of luminosity.⁷³⁴ Fourth, in regard to observing the luminosity of the δόξα, the Evangelist reserves a *parenthetical* comment, “These things Isaiah said because he saw His glory, and he spoke of Him” (12:41). The style of making this remark—almost “in passing”—is indicative: observing the Lord’s δόξα in some sense other than “the character” is well attested outside of the Gospel (cf. Exodus 16:6–10 LXX; Numbers 12:8 LXX; 2 Chronicles 5:13; Isaiah 6:1; Ezekiel 43:5; 44:4; Sirach 45:1–3). The very *grandeur* of the Evangelist’s declaration ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ implies something greater than just “observing luminosity” fairly common in the OT; hence, the unique event of observing the visible appearance of God (δόξα).

The second clause—δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας—emphasises the intrinsic character of God. Here, δόξα is depicted as πλήρης χάριτος καὶ ἀληθείας which are qualities of God’s character. The character of God is the main issue at Sinai. True, the *appearance* of the δόξα of the LORD is encountered on the mountain (Exodus 33:20–23; cf. Numbers 12:8 LXX). But it has also been previously observed by Moses, Aaron,

⁷³² Exodus 34:29 LXX. Contra Petersen, *John*, 17–18, 74, 96, 139, footnote 2. Besides, he attempts to build the case on the wrong assumption that πλήρης χάριτος καὶ ἀληθείας constitutes hendiadys.

⁷³³ Contra Boismard who argues for a link between 1:14 and the Transfiguration (Boismard, *Le Prologue de Saint Jean*, 96f.). This attempt is but a speculation as the scene of the Transfiguration is not depicted in the Gospel.

⁷³⁴ Contra Petersen, who argues that, “‘beholding’ is not ‘observing’, because only *some* people ‘beheld’ the ‘glory’ of ‘the Word’ in Jesus. Jesus did not have something like a halo that *all* could observe.” (Petersen, *John*, 17–18; emphasis added).

Nadab, Abihu, seventy of the elders of Israel, and all the nation in various forms (Exodus 16:6–10; 24:9–11). Yes, the *name* of the LORD is called upon at the event of the theophany. But Moses (Exodus 3:15–16, etc.), Aaron, the elders of the sons of Israel, and all the people did know the name of God long before the Sinaitic event (Exodus 4:28–31; 5:21, etc.). The radically new element of the knowledge of God gained at the Sinaitic theophany is an insight into the qualities of the Lord's character. Now these qualities of the divine character (δόξα) πλήρης χάριτος καὶ ἀληθείας, are evident in the Word became flesh.

According to the Sinaitic covenant of χάρις, the fact of the presence of God among humans—beholding the visible appearance (δόξα) and intrinsic character (δόξα) of God—must be witnessed to by “glorious things” (ἐνδοξα) of God. Hence, miracles depicted in the Gospel testify to the twofold connotations of δόξα.

4.2.2 The terms χάρις and ἀλήθεια in the phrases χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια denote two subjective qualities—graciousness and consistency—of the divine character (δόξα)

Our study has demonstrated that the terms χάρις and ἀλήθεια in the phrases χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια derive their meaning from the creedal $\eta\chi\eta\ \tau\omega\tau$ and denote two subjective qualities of the divine character. We will define the meaning of χάρις and ἀλήθεια in John 1:14, 17 with this in mind.

4.2.2.1 $\tau\omega\tau$

The root $\tau\omega\tau$ occurs in the OT 251 times. The first detailed and systematic treatment of the term was done by Glueck⁷³⁵ in 1927. Since that time, many other studies on the subject

⁷³⁵ Glueck, *Hesed*.

have appeared. Gerald A. Larue⁷³⁶ produced a convenient survey of opinions on the matter of the meaning of חֶסֶד for the period of 1927–1962 but did not take Bible translations into consideration. Our survey will not only consider Bible translations but also trace the development of thoughts on חֶסֶד since 1962 until now.

The term חֶסֶד used of God in the OT has been translated into English as “aid” (“mutual aid”⁷³⁷), “constancy,”⁷³⁸ “commitment,”⁷³⁹ “compassion,”⁷⁴⁰ “devotion,”⁷⁴¹ “faith,”⁷⁴² “faithfulness”⁷⁴³ (“active faithfulness”⁷⁴⁴), “favor” (“the continuing divine favor”⁷⁴⁵), “fidelity,”⁷⁴⁶ “forgiveness,”⁷⁴⁷ “goodness,”⁷⁴⁸ “goodwill,”⁷⁴⁹ “grace”⁷⁵⁰ (“loyal grace,”⁷⁵¹ “pardoning grace”

⁷³⁶ Larue, *Hesed*.

⁷³⁷ Glueck, *Hesed*, 102.

⁷³⁸ Jacob Milgrom, *Numbers*, 1152 (“God’s constancy, his fidelity to his covenant with Israel”).

⁷³⁹ Goldingay, *Daniel*, 252f.; so applicable to Exodus 34:6.

⁷⁴⁰ Andersen, *Kind God*, 44, 82.

⁷⁴¹ Johnson, *Hesed and Hasad*, 108 (see Larue, *Hesed*, 26–27); Johnson, *Israel’s Psalmody*, 56 footnote 2; John D. W. Watts, *Isaiah 34–66*, 237.

⁷⁴² H. G. M. Williamson, *Ezra, Nehemiah*, 166; Wenham, *Genesis 16–50*, 143.

⁷⁴³ HALOT, 3053.2 (at Exodus 34:6); Quell, “ἀλήθεια, 1:243”; Robert Martin-Achard, *Resurrection*, 684; Schlier, “ἀλείφω,” 1:232; Wenham, *Genesis 16–50*, 143.

⁷⁴⁴ Nolland while dealing with the echo of Psalm 102(103 LXX):17 in Luke 1:50 contends that term $\text{חֶסֶד}/\epsilon\lambda\epsilon\omicron\varsigma$ means God’s “active faithfulness to his covenant commitment to Israel” (Nolland, *Luke 1:1–9:20*, 71).

⁷⁴⁵ P. Kyle McCarter, *II Samuel*, 208. See 2 Samuel 2:15.

⁷⁴⁶ Simon J. deVries, *1 Kings*, 47; Milgrom, *Numbers*, 1152 (“God’s constancy, his fidelity to his covenant with Israel”).

⁷⁴⁷ Kselman translates חֶסֶד as “steadfast love” but immediately comments that it has the sense of deliverance or forgiveness in the creedal confession in Exodus 34:6–7 and the texts

⁷⁵²), "graciousness,"⁷⁵³ "help" ("faithful and merciful help,"⁷⁵⁴ "the bond of helpfulness uniting God to man"⁷⁵⁵), "kindness"⁷⁵⁶ ("active kindness,"⁷⁵⁷ "gracious lovingkindness,"⁷⁵⁸ "lovingkindness,"⁷⁵⁹ "merciful kindness,"⁷⁶⁰ "steadfast kindness"⁷⁶¹), "love"⁷⁶² ("constant

dependent upon it, such as Numbers 14:18–19; Psalms 86:15; 103:8; 145:8; Joel 2:13; Jonah 2:4; Nehemiah 9:17 (Kselman, *Forgiveness*, 833); cf. Sakenfeld, "Love," 381.

⁷⁴⁸ Exodus 34:6 DBY; HALOT, 3053.2; Exodus 34:6 KJV; Exodus 34:6 RWB; Exodus 34:6 WEB; Exodus 34:6 NKJ.

⁷⁴⁹ B. D. Eerdmans, *The Chasidim*; in the substantive form in Exodus 34:7 (see Larue, *Hesed*, 7).

⁷⁵⁰ Andersen, *Kind God*, 44, 55, 82; Beasley-Murray, *John*, 14 (translating *חַסְדֵּךְ וְאֱמֻנָּתְךָ* of Exodus 34:6 as "gracious constancy"); Bultmann, "ἐλεος," 2:483, footnote 96 (of Exodus 34:6); Hanson, *The Prophetic Gospel*, 335; Kselman, *Grace*, 1086; Speiser, *Genesis*, 175, 180, footnote 27; Ethelbert Stauffer, "ἀγαπάω," 1:38; Weiser, "πιστεύω," II. *The Stem אָמַן*, 6:185.

⁷⁵¹ Stuart, *Hosea-Jonah*, 75.

⁷⁵² Bultmann, "ἐλεος," 2:480.

⁷⁵³ HALOT, 3053.2.

⁷⁵⁴ Bultmann, "ἐλεος," 2:480.

⁷⁵⁵ Robinson, *Inspiration* (see Larue, *Hesed*, 9).

⁷⁵⁶ Bultmann, "ἐλεος," 2:479; Kselman, *Grace*, 1086; Temba L. J. Mafico, *Ethics (OT)*, 652; Exodus 34:6 NAB; Exodus 34:6 YLT; TWOT, 698a; William J. Urbrock, *Blessings and Curses*, 759; Wenham, *Genesis 16–50*, 148–149; Zobel, "רַחֲמֵיךָ," 51.

⁷⁵⁷ Jepsen, "אָמַן," 314.

⁷⁵⁸ Hafemann, *Moses*, 234 (in Exodus 32–34).

⁷⁵⁹ Exodus 34:6 ASV; Gerald L. Keown et. al., *Jeremiah 26–52*, 106–108; Peter C. Craigie, *Psalms 1–50*, passim; Murphy, *Grace in the OT*, 67 (in Psalms, of God); Exodus 34:6 NAS; Exodus 34:6 NAU; TWOT, 698a; Wenham, *Genesis 16–50*, 143.

⁷⁶⁰ Zimmerli, "παῖς θεοῦ," 5:661.

⁷⁶¹ Speiser, *Genesis*, 175, 180, footnote 27.

love,⁷⁶³ "covenant love,"⁷⁶⁴ "faithful love,"⁷⁶⁵ "loyal love,"⁷⁶⁶ "reciprocal love,"⁷⁶⁷ "steadfast love,"⁷⁶⁸ "unchanging love,"⁷⁶⁹ "unfailing love"⁷⁷⁰), "loyalty"⁷⁷¹ ("covenant loyalty,"⁷⁷² "loving loyalty"⁷⁷³), "mercy,"⁷⁷⁴ "magnanimity,"⁷⁷⁵ "solidarity."⁷⁷⁶

⁷⁶² Bernard, *John I*, 26 (according to Bernard, for the Evangelist χάρις is an equivalent to ἀγάπη); Kselman, *Grace*, 1086; Exodus 34:6 NIB; Exodus 34:6 NIV; Queli, "ἀγαπάω," 1:27 footnote 38; Weiser, "πιστεύω (II. *The Stem πειν*)," 6:185.

⁷⁶³ Bratcher, *Glory*, 407.

⁷⁶⁴ Lawrence Boadt, *Ezekiel*, 718 (the term נֶאֱמָר never occurs in the book of Ezekiel, though); Craigie, *Psalms 1–50*, 87, 93, 143; Kselman, *Grace*, 1086; Martin, *Gifts*, 1018 (in Psalm 30:22); Reed, *hen*, 36–41; Snaith, *OT Distinctive Ideas*, 95.

⁷⁶⁵ Craigie, *Psalms 1–50*, 80; John E. Hartley, *Leviticus*, 340; Exodus 34:6 NJB.

⁷⁶⁶ Allen, *Psalms 101–150*, 157–158 (Psalm 117 with the reference to Exodus 34:6); Hartley, *Leviticus*, 340; Tate, *Psalms 51–100*, 3, 92, 109, 406 (Exodus 34:6 and Psalm 85:11).

⁷⁶⁷ Glueck, *Hesed*, 102.

⁷⁶⁸ Duane L. Christensen, *Deuteronomy 1–11*, 114 (within the context of the covenant relationship); Keown et. al., *Jeremiah 26–52*, 106–108; Dunn, *Romans 9–16*, 850 with reference to Psalm 117 (116 OG):1–2; Hanson, *The Prophetic Gospel*, 335; Kselman, *Forgiveness*, 833; Kselman, *Grace*, 1086; Kuyper, *Grace and Truth*, 3; Murphy, *Grace in the OT*, 63; Exodus 34:6 NRS; Exodus 34:6 RSV. The Revised Standard Version translators decided on four categories for translation: "kindness" in references to a particular act of one person toward another; "(deal) loyally" in reference to continuing behavior of one person toward another; "steadfast love" or "love" in reference to God's consistent behavior toward individuals or Israel; and "love," "devotion," "faithfulness," or "loyalty" (according to context) in reference to Israel or individuals in relation to God (see J. P. Hyatt, *The God of Love*, 20–21); John Reumann, "Righteousness," 749; Sakenfeld, *Loyalty*, 134; Scullion, "God in the OT," 1047–1049; Scullion, "Righteousness," 728–734; Smith, *Micah-Malachi*, 59; Wenham, *Genesis 16–50*, 143.

Several scholars have attempted to unfold the meaning of *ḥesed* by dealing with the etymology of the term. But, as Sakenfeld rightly concluded in 1996, the cognate languages have not provided any significant help in interpreting the Hebrew term *ḥesed*.⁷⁷⁷ Some researchers have declared that *ḥesed* has no equivalent in modern languages.⁷⁷⁸ Others have claimed that the content of *ḥesed* is complex, so that uniform rendering is almost impossible.⁷⁷⁹ A couple of scholars—in both the Old and New Testaments—have come up with rather eclectic

⁷⁶⁹ Durham, *Exodus*, 276–277, 450, 454–455.

⁷⁷⁰ Exodus 34:6 NLT.

⁷⁷¹ David J. A. Clines, *Job 1–20*, 248; Glueck, *Ḥesed*, 102; Johnson, *Israel's Psalmody*, 56, footnote 2; Martin-Achard, *Resurrection*, 684; Speiser, *Genesis*, 175, 180, footnote 27; Sakenfeld, *Loyalty*, 134; Scullion, "Righteousness" (OT), 728; Urbrock, *Blessings and Curses*, 756; Wenham, *Genesis 16–50*, 381; Williams, *Hebrew Syntax*, 16 § 72; Williamson, *Ezra and Nehemiah*, 166.

⁷⁷² Keown et. al., *Jeremiah 26–52*, 14; Watts, *Isaiah 34–66*, 324, 329, 331.

⁷⁷³ Williamson, *Ezra and Nehemiah*, 303, 317.

⁷⁷⁴ Exodus 34:6 BBE; Smith, *Grace*, 33–55; TWOT, 698a; Wenham, *Genesis 16–50*, 143.

⁷⁷⁵ Urbrock, *Blessings and Curses*, 756.

⁷⁷⁶ Martin-Achard, *Resurrection*, 684.

⁷⁷⁷ Sakenfeld, "Love," 378. For a survey of issues related to the cognate languages see Sakenfeld, *The Meaning of Ḥesed*, 16–21.

⁷⁷⁸ So Jacob, *Theology*, 103f.

⁷⁷⁹ Jepsen, *Gnade*, 266. Along these lines Bultmann evaluates that, "the meaning of *ḥesed* fluctuates between (covenant) faithfulness, obligation and love or grace" (Bultmann, "ἔλεος," 2:479). So also Sakenfeld remarks that when it comes to conveying the meaning of *ḥesed*, "each of the English translational options—love, loyalty, kindness, and even the less viable mercy—highlights some of these characteristics of *ḥesed* while severely underplaying others of them" (Sakenfeld, "Love," 381).

definitions. So Sakenfeld states, "From an OT point of view any human loyalty, kindness, love, or mercy (to refer again to the translation options for *חֶסֶד*), is rooted ultimately in the loyalty, kindness, love, and mercy of God."⁷⁸⁰ In this manner Lincoln remarks, "the term *חֶסֶד*, *hesed*, ...frequently denotes *Yahweh's* steadfast covenant loyalty and love, including the mercy of forgiveness."⁷⁸¹

There has been progress in understanding the meaning of *חֶסֶד*, however. Initially, the contractual nature of *חֶסֶד* was alleged. Eventually, scholars attempted to discover a development in the meaning of *חֶסֶד* from "obligation/duty" in the earlier strata to "unmerited/unconditional love" in the later stages of the OT. Finally, the voluntary or gratuitous love involved in *חֶסֶד* has become widely recognised as the original meaning of the term. To this we now turn.

In 1927, Glueck innovatively proposed that *חֶסֶד* had a contractual nature. According to Glueck, "God's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts."⁷⁸² Glueck emphasized the mutual or reciprocal and the *obligatory* character of the term in its religious usage for persons in relation to each other and to God. Glueck viewed God's *חֶסֶד* as a gift, rather than as a right, yet the mutuality of the relationship between God and the recipient of *חֶסֶד* remained central to his analysis.⁷⁸³ Glueck's study quickly became a classic. Several scholars—E. M. Good,⁷⁸⁴ Jaques Guillet,⁷⁸⁵

⁷⁸⁰ Sakenfeld, "Love," 381.

⁷⁸¹ Lincoln, *Ephesians*, 100.

⁷⁸² Glueck, *Hesed*, 102.

⁷⁸³ See Sakenfeld, "Love," 378.

⁷⁸⁴ Good, *Love*.

⁷⁸⁵ Guillet, *Themes Bibliques*, 36–40.

Johnson,⁷⁸⁶ Kuyper,⁷⁸⁷ Gottfried Quell,⁷⁸⁸ H. Wheeler Robinson,⁷⁸⁹ Sakenfeld,⁷⁹⁰ Heinrich Schlier,⁷⁹¹ and Stuart⁷⁹²—had accepted Glueck's conclusion (largely with no discussion over the matter).

Simultaneously, however, there had been a strong case built against Glueck's proposal on the obligatory nature of חֶסֶד. Already by 1967 Larue recognised that, "key studies of *hesed* may exercise a softening influence on Glueck's interpretation, and perhaps suggest that we are approaching a time when a new investigation of this important term and its relationship to words with which it is often associated including *hen*, *'emeth*, *b^crit*, *raḥamim*, *'ahavah*, *zadik*, and *zadikah*, etc., will have to be made."⁷⁹³ And such investigations have been conducted.

Since the publication of Glueck's thesis in 1927, a number of scholars—Boone A. Bowen,⁷⁹⁴ Bultmann,⁷⁹⁵ Walther Eichrodt,⁷⁹⁶ Goldingay,⁷⁹⁷ Edmond Jacob,⁷⁹⁸ Sakenfeld,⁷⁹⁹

⁷⁸⁶ Johnson, *Israel's Psalmody*, 65–66.

⁷⁸⁷ Kuyper, *Grace and Truth*. See Larue, *Hesed*, 29–30.

⁷⁸⁸ Quell, "δίκη, The Concept of Law in the OT," 2:175, footnote 3; Quell, "ἀλήθεια," 1:235–237.

⁷⁸⁹ Robinson, *Inspiration*, 57, 85.

⁷⁹⁰ Sakenfeld, *The Meaning of Hesed*. This study produced in 1978 was perhaps the last attempt to argue for the obligatory nature of חֶסֶד. Already in this study Sakenfeld recognises that חֶסֶד is extralegal and cannot be coerced; the situationally superior party cannot be compelled to act and remains free not to perform the needed act of חֶסֶד. In Sakenfeld's later studies she becomes quite willing to allow a variety meanings for חֶסֶד, including the meaning "grace." See Sakenfeld, *Loyalty*, 134; Sakenfeld, "Love," 378.

⁷⁹¹ Schlier, "ἀλείφω."

⁷⁹² Stuart, *Hosea-Jonah*, 75, 109, 498–499.

⁷⁹³ Larue, *Hesed*, 32.

⁷⁹⁴ Bowen, "חסד."

⁷⁹⁵ Bultmann, "ἐλεος," particularly 2:479, footnote 35.

Norman H. Snaith,⁸⁰⁰ and Hans J. Stoebe⁸⁰¹—argued for a developmental or evolutionary trend in the interpretation of חֶסֶד. Their thesis was that even though the connotation of חֶסֶד might have conceivably been “obligation” in the earlier writings, it eventually *came* to mean “grace,” “loving-kindness,” and approached “love” in the later writings⁸⁰² of the OT.

Not only did scholars allegedly discover a developmental or evolutionary trend in the interpretation of חֶסֶד, but Glueck’s thesis that חֶסֶד is a mode of conduct corresponding to a relation of right and duty has also been debated and doubted.⁸⁰³ Recently, scholars have questioned and largely abandoned Glueck’s emphasis on rights and duties as quasi-legal or traditional-cultural categories within which חֶסֶד should be interpreted. They have greatly modified Glueck’s understanding of mutuality by de-emphasizing reciprocity.⁸⁰⁴

⁷⁹⁶ Eichrodt, *Theology of the OT*, I:238f.

⁷⁹⁷ Goldingay, *Daniel*, 252f.

⁷⁹⁸ Jacob, *Theology*, 104–107.

⁷⁹⁹ Sakenfeld, *Loyalty*, 134.

⁸⁰⁰ Snaith, *OT Distinctive Ideas*; Snaith, *Loving-kindness*.

⁸⁰¹ Stoebe, *Häsād*.

⁸⁰² Particularly in Hosea 2:21; Jeremiah 3:12; 31:3; Isaiah 54:7 f.

⁸⁰³ Often quite emphatically so. In 1954 Masing rejected Nelson Glueck’s analysis as “a talmudizing theory” (eine talmudisierende Theorie), failing to achieve clear distinctions between *hesed* and *zadik* and *zadikah*, for these terms also imply a society and a rule of conduct (Masing, *Hesed*, 45; see Larue, *Hesed*, 22). In 1986 Andersen states, “Glueck’s study of *hesed* [with its covenantal and obligatory emphasis] set modern research on the wrong track,” and heavily criticises Sakenfeld’s choice of “loyalty” for חֶסֶד.

⁸⁰⁴ See, for example, Sakenfeld, “Love,” 378–381.

Glueck's approach has been heavily criticised as failing to achieve clear distinctions between *חֶסֶד* and the terminology of *צֶדֶק, צִדְקָה*⁸⁰⁵ ("justice, righteousness"), *בְּרִית*⁸⁰⁶ ("covenant"), *רחם* ("to have mercy, compassion"), *סִלַּח*⁸⁰⁷ ("to forgive"). Félix Asensio⁸⁰⁸ has demonstrated the absence of a prior contract or obligation in showing *חֶסֶד*. Jacob,⁸⁰⁹ Jepsen,⁸¹⁰ and Uku Masing⁸¹¹ have rejected the idea that involved in *חֶסֶד* was a pattern of mutual reciprocity (Masing particularly emphasised that the aid or favor given by an inferior to a superior was not designated as *חֶסֶד*). Several scholars—Asensio,⁸¹² Jacob,⁸¹³ and Stoebe⁸¹⁴—have pointed to the unexpected, undeserved, or miraculous nature of *חֶסֶד*.⁸¹⁵ As Zimmerli has noticed, "How little *חֶסֶד* is a mere, self-evident obligation of the covenant Lord may be seen from its connection with references to miracles (Ps 107:8, 15, 21, 31) or the request for the miracle of *חֶסֶד* (17:7; 31:21), or the fact that joy (31:7; 90:14; 101:1) and praise (138:2) arise

⁸⁰⁵ Masing, *Hesed*, 45.

⁸⁰⁶ Asensio, *Misericordia et Veritas*, 109; Zimmerli, "χαρις," 9:381–382.

⁸⁰⁷ Kselman, *Forgiveness*, 833.

⁸⁰⁸ Asensio, *Misericordia et Veritas*, 89.

⁸⁰⁹ Jacob, *Theology*, 106. See Larue, *Hesed*, 28.

⁸¹⁰ Jepsen, *Gnade*, 265.

⁸¹¹ Masing, *Hesed*, 46–54. Masing also argued that the paralleling of *חֶסֶד* and *בְּרִית* in Deuteronomy 7:12 does not make them almost equivalent, for he who has entered into a covenant with a weaker party has already demonstrated *חֶסֶד* and thus *חֶסֶד* is already a factor in the covenant. The covenant with God provides assurance of the consistency of relationships. See Larue, *Hesed*, 22–25.

⁸¹² Asensio, *Misericordia et Veritas*, 137.

⁸¹³ Jacob, *Theology*, 106.

⁸¹⁴ Stoebe, *Häsäd*.

⁸¹⁵ See especially Psalms 4:4; 17:7; 31:22; 107:8, 15, 21, 31.

at קִרָּו and can be spoken of as a crown (103:4).⁸¹⁶ He has also correctly observed that a person, "must also—and here again we see the freedom with which Yahweh shows His קִרָּו as no mere duty—wait for it (33:18, 22; 147:11)."⁸¹⁷

Recent scholarship has become increasingly dissatisfied with the little weight Glueck et. al. allowed for the evidence from early translations of קִרָּו. One can understand this if one considers the quite astonishing claims made by some of proponents of Glueck's proposal. For example, Gottlob Schrenk acknowledges that, "ἐλεος is the more usual rendering" for קִרָּו, but further comments, "*The use of ἐλεος for קִרָּו is customary but it is not the most apt rendering.* Like קִרָּו, קִרָּו is an attitude corresponding to a duty or legal obligation."⁸¹⁸ Along these lines Quell complains that a "word not to receive its deserts is קִרָּו, for which δικαιοσύνη is a particularly good rendering. Instead, the LXX prefers ἐλεος (172), which introduces an emotional element that *hardly does justice to the Heb.*"⁸¹⁹ Accordingly, Jacques Guillet has written that *despite the illusion that may be created by the LXX translation of קִרָּו as ἐλεος*, קִרָּו is not a sentiment or feeling for someone, but involves a real sense of obligation or duty which imposes

⁸¹⁶ Zimmerli, "χάρις," 9:384.

⁸¹⁷ Zimmerli, "χάρις," 9:385.

⁸¹⁸ Schrenk, "δικαιοσύνη," 2:195, footnote 5, with a reference to the original German edition of Glueck, *Hesed*. Emphasis added.

⁸¹⁹ Quell, "δικη," 2:175, emphasis added. More fascinating is Quell's evaluation made elsewhere that "there can be no doubt that the thought of the covenant (→δικαίη) is itself an expression in juridical terms of the experience of the love of God. Hence the concept of love is the ultimate foundation of the whole covenant theory." He comments in the footnote, "The same is to be noted in respect of the related concept of election and also the religious use of the legal term קִרָּו (→χάρις), which affords the widest possible scope for the thought of love" (Quell, "ἀγαπάω," 1:27 footnote 38).

a requirement of specific action.⁸²⁰ Thus Bultmann remarks, "In religious usage God's חֶסֶד always means His faithful and merciful help, and this one-sided understanding is expressed in the use of ἔλεος. We must always remember, however, that it is the חֶסֶד which God has promised, so that, although one cannot claim it, one may certainly expect it."⁸²¹ This flaw was particularly noticed and elaborated on by Asensio. He has also taken the relationships existing between חֶסֶד, חַיִּים, and חַן into proper consideration. As a result, Asensio appropriately moved away from the legalistic or duty-obligation interpretation of Glueck to stress the ἔλεος connotation of חֶסֶד as mercy-feeling (*misericordia-sentimento*) and mercy-work (*misericordia-obras*).⁸²²

Perhaps the way חֶסֶד is translated in the Vulgate should not be given as much weight as Asensio advocates. This translation of the OT into Latin post-dates the NT and, therefore, might have been influenced by the NT terminology.⁸²³ But the evidence from translations of the OT that pre-date the NT—the LXX/OG/Theodotion/Aquila, the Peshitta—should be given the most serious consideration. In the LXX/OG, translators render חֶסֶד with δικαιοσύνη in 8 instances and

⁸²⁰ Guillet, *Themes Bibliques*, 36–40. See Larue, *Hesed*, 21.

⁸²¹ Bultmann, "ἔλεος," 2:480, emphasis added.

⁸²² Asensio, *Misericordia et Veritas*. See Larue, *Hesed*, 10–14.

⁸²³ It does confirm the approach taken by translations pre-dating the NT, though. The usual translation of *hesed* in Latin is *misericordia* but on occasion *gratia*, *miseror*, *misereor*, *miserationes*, *clemens*, and *clementia* may be used (Asensio, *Misericordia et Veritas*, 57). Particularly, in the New Latin Version of the Psalms *hesed* is translated by *misericordia*, "mercy," "pity," eighty-three times; by *gratia*, "grace," or "graciousness," thirty-two times; by *bonitas*, "goodness," seven times; by *clementia*, "clemency," and *pietas*, "piety," and *benignitas*, "kindness," once (see Dom R. Sorg, *Hesed*, passim). Thus *miserationes* follows the pattern of the Greek ἔλεος.

by ἔλεος on 172⁸²⁴ occasions.⁸²⁵ Apparently, the sense of ἔλεος in the range of meanings for רַחֵם overwhelmingly prevails. Since ἔλεος does not carry the sense of either obligation or duty then רַחֵם probably did not have it either. Moreover, translations of רַחֵם with ἔλεος are spread evenly throughout the LXX/OG. This consistency in translation suggests that 1) different translators in 2) various times, and 3) in diverse literary strata/styles confirmed the appropriateness of rendering רַחֵם with ἔλεος. Furthermore, רַחֵם was translated with ἔλεος in the key passage of the creedal confession of Exodus 34:6 and *all* of the LXX/OG texts dependent upon it. Thus, translation of רַחֵם predominantly with ἔλεος prevents one from envisioning a sense of duty or obligation in רַחֵם. Theodotion and Aquila confirmed the appropriateness of rendering רַחֵם with ἔλεος (Exodus 34:6 and dependant texts). These revisionists also advanced translating רַחֵם of God with χάρις (cognates). The Peshitta translates רַחֵם with *taibūthā*⁸²⁶ which has the radical meaning of “goodness.”⁸²⁷ In the NT, references to God’s רַחֵם are conveyed by ἔλεος (Luke 1:50⁸²⁸; Romans 15:9⁸²⁹; Ephesians 2:4⁸³⁰; Jude 2⁸³¹), and χάρις (John 1:14; Ephesians 2:7⁸³²). The terms ἔλεος—*taibūthā*—χάρις—*miserationes* used to convey רַחֵם in regard to God do not

⁸²⁴ According to Quell’s count (Quell, “δίκη,” 2:175).

⁸²⁵ For the full scope of translations see elsewhere in our study.

⁸²⁶ The Targum translates רַחֵם with the kindred *tūbā* or *tēbūthā* (Montgomery, *Hesed and Charis*, 99).

⁸²⁷ *Concordance to the Peshitta Pentateuch*, 328.

⁸²⁸ Nolland, *Luke 1:1–9:20*, 1:50.

⁸²⁹ Dunn, *Romans 1–8*, 847; Michel, *Der Brief an die Römer*, 359, footnote 3.

⁸³⁰ Lincoln, *Ephesians*, 100.

⁸³¹ Bauckham, *Jude, 2 Peter*, 20.

⁸³² Perhaps, also, χρηστότης; cf. “so that in the ages to come He might show the surpassing riches of His grace in kindness [τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι] toward us in Christ Jesus” (Ephesians 2:7).

carry the sense of obligation or duty. Therefore, it is likely that the underlying term חֶסֶד did not have the sense of obligation or duty either.

In 1986 Andersen finally evaluates, "Glueck's study of *hesed* [with its covenantal and obligatory emphasis] set modern research on the wrong track," and heavily criticises Sakenfeld's consequent choice of "loyalty" for חֶסֶד. Andersen concludes that "the LXX was still close to the mark when it used *eleos* (mercy) as its preferred translation of *hesed*. The modern preference for words like 'duty', 'obligation', 'loyalty', 'solidarity', has the picture completely out of focus" and correctly determines that חֶסֶד "is associated rather with such words as 'compassion' and 'grace'."⁸³³ Today's scholarship recognises the total undeservedness of God's חֶסֶד on the part of humanity. Scholars have demonstrated that חֶסֶד bears the sense of divine compassion, forgiving, forgetting, and following with beneficent love. It is telling that the two major modern treatments of חֶסֶד are presented under the rubrics of "Grace"⁸³⁴ and "Love."⁸³⁵

The Exodus experience that virtually equates our key terms—חֶסֶד, אֶהְבֶּה, and חֵן—is aptly summarised by the prophet, "Thus says the LORD, 'The people who survived the sword found חֵן in the wilderness—Israel, when it went to find its rest.' The LORD appeared to him from afar, saying, 'I have loved you with an everlasting אֶהְבֶּה; therefore I have drawn you with חֶסֶד.'" (Jeremiah 31:2–3). It is likely that the Evangelist understood חֶסֶד (in the creed depicting the character of God in Exodus 34:6) as denoting "(merciful, gracious) love."

⁸³³ Andersen, *Kind God*, 44, 82.

⁸³⁴ Kselman, *Grace*.

⁸³⁵ Sakenfeld, "Love."

4.2.2.2 χάρις

What is the meaning of *χάρις* employed in John 1:14, 17? Scholars unanimously reject options⁸³⁶ 1, 4–6 as apparently unsuitable for the case. Option 2—“grace” as a quality—and option 3—“gift” as a benefit—remain. The findings of our study determine that *χάρις* employed in John 1:14, 17 is unlikely to mean “gift.” First, *χάρις* in John 1:14, 17 alludes to *תִּשְׁתִּי* in Exodus 34:6 where the latter term does not denote “gift.” Therefore, *χάρις* in John 1:14, 17 may not denote gift either. Second, had (ἡ) *χάρις* καὶ (ἡ) *ἀλήθεια* constituted hendiadys it would have been possible to argue for the meaning “gift of truth” or “true gift.” But as the phrase (ἡ) *χάρις* καὶ (ἡ) *ἀλήθεια* does not constitute hendiadys, the resulting “gift and *ἀλήθεια*” just does not make sense. Third, the Evangelist is aware of the term *δωρεά* and the concept of “gift of ...” as the writer employs the expression *τὴν δωρεάν τοῦ θεοῦ* (4:10. Cf. also the cognate *δωρεάν* in 15:25). Had the Evangelist meant to convey the idea of “gift” in John 1:14 the writer would have used the familiar term *δωρεά*. But the Evangelist does not, which makes the meaning of “gift” for *χάρις* of John 1:14, 17 unlikely. Finally, *χάρις* in John 1:14, 17 alludes to *תִּשְׁתִּי* in Exodus 34:6 where the latter term denotes “quality,” an attribute of the character of God. In turn, *χάρις* in John 1:14, 17 is likely to denote a quality as well. Therefore, our study concludes that *χάρις* employed in John 1:14, 17 denotes “graciousness” as an attribute of the character of God.

4.2.2.3 אֱמֶת

The family of the root *אֱמֶת* includes not only *אֱמֶת* but also *אֱמוּנָה*. Our study on *רַב־חֵסֶד וְאֱמֶת* has considered passages where *תִּשְׁתִּי* is employed with *אֱמֶת* and/or *אֱמוּנָה*. When *אֱמֶת* and/or *אֱמוּנָה* are used of God the difference between the terms is nonexistent. Even when *תִּשְׁתִּי*, *אֱמוּנָה* and *אֱמֶת* appear in a verse, both *אֱמֶת* and *אֱמוּנָה* are translated with *ἀλήθεια*. Readers of the Gospel skilled only in Greek would not have been able to differentiate between *אֱמֶת* and *אֱמוּנָה* at all.

⁸³⁶ Hereafter we are referring to the options listed in section “1.2.1. John 1:14–18: the range of meanings of terms *δόξα*, *χάρις*, *ἀλήθεια*, and *νόμος*” of this study.

A wide range of meanings is available for the term אֱמֻנָה.⁸³⁷ The term אֱמֻנָה was translated as "assurance,"⁸³⁸ "constancy,"⁸³⁹ "endurance,"⁸⁴⁰ "faith,"⁸⁴¹ "faithfulness"⁸⁴² ("protective faithfulness,"⁸⁴³ "steadfast faithfulness"⁸⁴⁴), "fidelity,"⁸⁴⁵ "firmness,"⁸⁴⁶ "loyalty,"⁸⁴⁷ "permanence,"⁸⁴⁸ "reliability,"⁸⁴⁹ "steadfastness,"⁸⁵⁰ "truth,"⁸⁵¹ and cognates of ἀλήθεια.⁸⁵²

⁸³⁷ See Jepsen, "אֱמֻנָה", passim; Quell, "ἀλήθεια", passim; TWOT, 0116.

⁸³⁸ Johnson, *Israel's Psalmody*, 56, footnote 2, אֱמֻנָה וְאֱמֻנָה meaning "true (as being an assured) loyalty ... i. e. essentially 'devotion'"; Sakenfeld, *Loyalty*, 134.

⁸³⁹ Beasley-Murray, *John*, 14; NJB; Goldingay, *Daniel*, 252f.; Jepsen, "אֱמֻנָה," 323–324.

⁸⁴⁰ Edwards, *χάριν ἀντὶ χάριτος*, 11–12; Zobel, "אֱמֻנָה," 51.

⁸⁴¹ BBE.

⁸⁴² Allen, *Psalms 101–150*, 157–158 (Psalm 117 with the reference to Exodus 34:6); Goldingay, *Daniel*, 252f.; Edwards, *χάριν ἀντὶ χάριτος*, 11–12; Hanson, *The Prophetic Gospel*, 335; Kuypier, *Grace and Truth*, 9, NRS; NIB; NIV; NLT; RSV; Sakenfeld, *Loyalty*, 134; C. L. Seow, *Hosea*, 297; Tate, *Psalms 51–100*, passim.

⁸⁴³ Jepsen, "אֱמֻנָה," 314.

⁸⁴⁴ Weiser, "πιστεύω," 6:185.

⁸⁴⁵ BDB, 339, אֱמֻנָה II.2; NAB; Scullion, *Righteousness*, 734.

⁸⁴⁶ Speiser, *Genesis*, 175, 180, footnote 27; TWOT 116k.

⁸⁴⁷ Scullion, *Righteousness*, 728.

⁸⁴⁸ Speiser, *Genesis*, 175, 180, footnote 27.

⁸⁴⁹ Goldingay, *Daniel*, 252f.; Jepsen, "אֱמֻנָה," 323–324; Joseph P. Healey, *Faith*, 747; Zobel, "אֱמֻנָה," 51; Wenham, *Genesis 16–50*, 148.

⁸⁵⁰ Kuypier, *Grace and Truth*, 9.

⁸⁵¹ ASV; DBY; Hanson, *The Prophetic Gospel*, 335; Johnson, *Israel's Psalmody*, 357; Quell, "ἀλήθεια," 1:235–236; KJV; NAS; NAU; NKJ; RWB; Sakenfeld, *Loyalty*, 59; Smith, *Micah-Malachi*, 59; Tate, *Psalms 51–100*, passim; TWOT 116k; Williams, *Hebrew Syntax*, 16 § 72; WEB; YLT.

Scholars recognise the interrelatedness of the terms employed to translate אֱמוּנָה (אֱמוּנָה).⁸⁵³ Several scholars—Jepsen,⁸⁵⁴ Tate,⁸⁵⁵ and Lincoln⁸⁵⁶—find that “reliability” is the most comprehensive expression of the idea of אֱמוּנָה . The concept involves relationship, pertains to speech and actions, and represents characteristics that have to be demonstrated.⁸⁵⁷ Thus “truth” is the essential quality of reliability which is necessary for a proper relationship with God.⁸⁵⁸

4.2.2.4 ἀλήθεια

What is the meaning of ἀλήθεια in John 1:14, 17? We have established that (ἡ) χάρις καὶ (ἡ) ἀλήθεια denote qualities of the divine character. Therefore, of all the options,⁸⁵⁹ it is only ἀλήθεια as “what is characterised by love of truth: ‘truthfulness, uprightness, fidelity’”⁸⁶⁰ that applies. If one also takes the meaning of אֱמוּנָה ⁸⁶¹ into consideration, then ἀλήθεια in (ἡ) χάρις καὶ (ἡ) ἀλήθεια denotes “consistency,” “coherency,” “credibility,” “fidelity,” “integrity,” “reliability.” In our view, the best description of ἀλήθεια—a quality of the divine character—is “consistency”: the

⁸⁵² The LXX/OG.

⁸⁵³ For example, Sakenfeld acknowledges that the “connotation of truth remains also a part of the term ‘faithfulness’” (Sakenfeld, *Loyalty*, 59).

⁸⁵⁴ Jepsen, “אֱמוּנָה.”

⁸⁵⁵ Tate, *Psalms 51–100*, 6, 20, 201, 420, 494.

⁸⁵⁶ Lincoln, *Truth*.

⁸⁵⁷ Cf. Genesis 42:16; Exodus 18:4; Deuteronomy 1:13.

⁸⁵⁸ Tate, *Psalms 51–100*, 20. Cf. 1 Kings 2:4; Hosea 4:1–2; Jeremiah 4:2; Psalms 15:2; 86:11; Isaiah 38:3; Zechariah 7:9; Ezekiel 18:8.

⁸⁵⁹ See elsewhere in our study.

⁸⁶⁰ As in 1 Corinthians 5:8; 13:6, opposite ἀδικία.

⁸⁶¹ Of character, referring to Exodus 34:6.

rest of its connotations—"coherency", "credibility," "fidelity," "integrity," "reliability"—stem from the fundamental "consistency."

4.2.2.5 Conclusion

Our study concludes that in the phrases χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια, the terms χάρις and ἀλήθεια accordingly denote "graciousness" and "consistency", two subjective qualities of the divine character (δόξα).

5 EXEGESIS OF JOHN 1:14–18

To sum up our previous findings and to outline our following argument we now will briefly⁸⁶² exegete John 1:14–18.

5.1 John 1:14

Our study has established that πλήρης χάριτος καὶ ἀληθείας (1:14) can serve as a legitimate translation for רַב־חֵסֶד וְאֱמֶת (Exodus 34:6). To begin with, this finalises the argument that John 1:14–18 is alluding to Exodus 33–34.⁸⁶³ Moreover, this invalidates those interpretations of John 1:14–18 that are not keyed to Exodus 34:6.⁸⁶⁴ Furthermore, this result has a couple of major implications to it:

First, just as רַב־חֵסֶד/δόξα in the narrative of the theophany at Sinai, so do occurrences of δόξα in John 1:14a, 14b accordingly denote the visible appearance and the intrinsic character of God in the revelation as Jesus. The *appearance* connotation is accentuated with “the Word became flesh, and dwelt among us, and we saw His glory [δόξαν],” . What precedes the first occurrence of δόξα is correlated with physical appearance. The *character* association is emphasised by “glory [δόξαν] as of the only begotten from the Father, πλήρης χάριτος καὶ

⁸⁶² Due to limitations on the volume of this study we cannot consider every detail of the text of 1:14–18.

⁸⁶³ Contra Quasi-Platonic and/or Gnostic explanations; particularly contra Bultmann, *John*; Harris, *Prologue and Gospel* et. al.

⁸⁶⁴ Contra Carson and Mowley who envision καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὔρηκα χάριν παρὰ σοί (Exodus 33:16) behind (ἡ) χάρις καὶ (ἡ) ἀλήθεια of 1:14, 17 (Carson, *John*, 130–131; Mowley, *John*, 135–137). Contra Morris who parallels “all the people saw the pillar of cloud” (Exodus 33:10) with “we saw His glory” (John 1:14). See Morris, *John*, 103, footnote 87; similarly Mowley, *John*, 135–137.

ἀληθείας.” What follows the second occurrence of δόξα⁸⁶⁵ is linked with qualities of the character. The two Prologue occurrences of δόξα introduce the concept of the immediate divine presence further unfolded in the Gospel. The divine presence in all of its fourfold Sinaitic paradigmatic covenantal facets—the visible appearance of God (δόξα, Exodus 33:19 LXX), the intrinsic character of God (δόξα, Exodus 33:19, 22 LXX), the miraculous splendour verifying the presence of God (ἐνδοξα, Exodus 34:10 LXX), the divine honour confirming the presence of God (ἐνδοξασθήσομαι, Exodus 33:16 LXX)—is evident to believers in Jesus Christ throughout the incarnation⁸⁶⁶ and further sustained in the Holy Spirit.

Second, just as מְאֲרֵי קָדֶשׁ in the account of the revelation of God at Sinai, so does χάριτος καὶ ἀληθείας denote *two*⁸⁶⁷ *subjective*⁸⁶⁸ *qualities* of the divine character.⁸⁶⁹ The Evangelist *intentionally* deviates from the Septuagintal πολυέλεος καὶ ἀληθινός while translating מְאֲרֵי קָדֶשׁ with πλήρης χάριτος καὶ ἀληθείας.

⁸⁶⁵ πλήρης χάριτος καὶ ἀληθείας may modify δόξαν as πλήρης with a following genitive is indeclinable (BDF, §137).

⁸⁶⁶ Contra Boismard who states that, “St. John ...had in mind the divine manifestation of the Transfiguration when he wrote these words: ‘And we saw his glory, the glory as it were of the only begotten of the Father’” (Boismard, *Prologue*, 139).

⁸⁶⁷ In the OT, whenever the word-pair מְאֲרֵי קָדֶשׁ is the subject of a verb, the verb is always in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15). See John 1:17.

⁸⁶⁸ The allusion of John 1:14, 17 to Exodus 34:6, which is now established, invalidates viewing χάριτος καὶ ἀληθείας (ἡ χάρις καὶ ἡ ἀλήθεια) as depicting an *objective reality* (*realities*). Hence, χάρις does not depict an object (“gift”) and ἀλήθεια does not denote a benefit (neither the Platonic/Gnostic “divine truth,” “the truth in itself, substantially,” nor “the revelation brought by Christ”). Contra Bultmann, *John*, 74–79; De la Potterie, *χάρις*, 258; Harris, *Prologue and Gospel*, 51; Panimolle, *La grazia della Verità*, 314.

To begin with, even though πλήρης never translates the creedal כִּי in the LXX/OG (and their recensions), πλήρης is still a legitimate translation for כִּי.⁸⁷⁰ Advantageously, πλήρης with a following genitive is also indeclinable.⁸⁷¹ This feature allows the writer 1) to account for both the “appearance” and the “character” connotations of δόξα, 2) to specify that both πατήρ and λόγος (μονογενής) possess the very same qualities of the character (χάριτος καὶ ἀληθείας).

Moreover, even though χάρις never translates the creedal כִּי in the LXX/OG, χάρις does become a legitimate option for rendering כִּי by the time of the Evangelist.⁸⁷² In χάριτος καὶ ἀληθείας, the Evangelist *intentionally* translates כִּי exactly with χάρις.

On the one hand, the selection of χάρις⁸⁷³ draws attention⁸⁷⁴ to the six-fold⁸⁷⁵ cluster of χάρις in Exodus—the OT covenant of χάρις initiated at Sinai (Exodus 33:12–34:10 LXX, the

⁸⁶⁹ Two facets of the divine character/appearance (δόξα, cf. 1:17).

⁸⁷⁰ To convey כִּי the LXX/OG employs either πολύ or πλήθος. We have evinced a variety of factors that *justify* the translation of כִּי with πλήρης.

⁸⁷¹ BDF, §137.

⁸⁷² As our study has demonstrated.

⁸⁷³ There are a number of less significant reasons, see elsewhere in our study.

⁸⁷⁴ Contra Dumbrell, who suggests that “grace and truth ...could refer to the communication of the divine revelation to Moses, grace found by Moses in God’s sight in Exodus 33:12, 13, 16, and 17, and to Moses as the receptor of grace and mercy in Exodus 33:19” (Dumbrell, *Grace and Truth*, 115; as an option and with a reference to Hooker, *Prologue*, 53–55).

⁸⁷⁵ Contra Carson and Mowley who address only one—Exodus 33:16 (Carson, *John*, 130–131; Mowley, *John*, 135–137). Contra Hooker and Hodges who deal with only two—Exodus 33:13, 13 (Hooker, *Prologue*, 53; Hodges, *Grace after Grace*, especially 41–42). Contra Dumbrell who notices only five—Exodus 33:12, 13, 13, 16, 17 (Dumbrell, *Grace and Truth*, 115). These scholars also misinterpreted their findings.

broader context of the creed of Exodus 34:6 itself). The message of Exodus 33:12–34:10 LXX—the Sinaitic covenant of χάρις—is clear: God's χάρις is the divine presence. In this way the Evangelist's choice of χάρις in John 1:14 defines Exodus 33:12–34:10 LXX as the background for John 1:14–18. Conveniently, the choice of χάρις also provides a bridge⁸⁷⁶ from the subjective qualities of the character (χάριτος καὶ ἀληθείας in John 1:14) to the objective reality of the presence of God (χάριν ἀντὶ χάριτος in John 1:16), just as the two subjects were linked in the narrative of the revelation of God at Sinai (Exodus 33:12–34:10 LXX).

On the other hand, the selection of χάρις in John 1:14 reminds the audience that the Spirit is not the Spirit of ἀλήθεια only but also the Spirit of χάρις. On the one hand, there is no reference to τὸ πνεῦμα τῆς ἀληθείας in the OT Scripture.⁸⁷⁷ But throughout the Gospel the Evangelist records Jesus thrice referring to the Spirit as τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13). It is Jesus who is uniquely qualified to illumine the people about this quality of the Spirit. The Son and the Father are one (10:30), so the Scripture is not broken (10:35). On the other hand, already in the Prologue the Evangelist chooses χάρις to depict one of the qualities of the divine character to remind the reader that the Spirit is the Spirit of χάρις. Further along in the Gospel, the Evangelist makes an explicit reference to the πνεῦμα χάριτος (by the means of John 19:36 quoting from Zechariah 12:10). The audience realises that the Holy Spirit is not just the πνεῦμα χάριτος but also τὸ πνεῦμα τῆς ἀληθείας. The reader also knows that the Spirit is given "without measure [ἐκ μέτρου]" (3:34). Summarily, this naturally defines the Holy Spirit as the Spirit full of (ἡ) χάρις καὶ (ἡ) ἀλήθεια. Hence, the very same qualities of the character—(ἡ) χάρις

⁸⁷⁶ As a result of God being gracious (χάρις) in character (1:14) God is present (χάρις) among the people (1:16).

⁸⁷⁷ According to Eduard Schweizer, "the phrase 'spirit of truth' occurs in the surrounding world only in Test. Jud. 20:5, where the Spirit is He who 'bears witness to all things and accuses all' (cf. already Wis. 1:5f. of the Spirit), then in Herm.m., 3, 4 and finally in 1 QS." (Schweizer, *πνεῦμα*, 6:443).

καὶ (ἡ) ἀλήθεια—are fully inherent in all three: πατήρ, λόγος (μονογενής), and πνεῦμα. This divine character is shared with believers (1:14, 17; 1:32–33; 3:34; 20:22).

Hence, of all the options available to translate ὁπ, the Evangelist chooses χάρις⁸⁷⁸ to bridge χάριτος καὶ ἀληθείας with the following ἐλάβομεν καὶ χάριν ἀντὶ χάριτος and ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο; the writer does this with the Sinaitic covenant of χάρις and Spirit of χάρις in mind.

5.2 John 1:15

The unbiased eyewitness testimony Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ is an external evidence establishing the fact that the presence of God (χάρις) and qualities of the divine character (ἡ χάρις καὶ ἡ ἀλήθεια) are available to both eyewitnesses and *non*-eyewitnesses of Jesus. The Evangelist calls out to the audience of non-eyewitnesses that, "John μαρτυρεῖ about Him and cried out, saying, "This was He of whom I said, 'He who comes after me ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.'" The audience realises that John the Baptist testified to numerous matters on various occasions. But the phraseology of 1:15 singles out a *particular* testimony given on a *certain* day. In 1:15 the Evangelist renders ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν which is elsewhere characteristic *only* of 1:30. This singles out John the Baptist's speech delivered on a *certain* day (1:29–34⁸⁷⁹). In 1:15 the writer also employs μαρτυρέω to label John the Baptist's witness. The same term μαρτυρέω twice specifies a *particular* observation John the Baptist makes on this *certain* day (1:32–34). And the threefold observation is: The Spirit descends as a dove from heaven, the Spirit remains on Jesus; the Son of God is the One who baptises in the Holy Spirit!⁸⁸⁰ Hence, Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ is an affidavit made to the role of God the

⁸⁷⁸ Χάρις, as we have demonstrated, is a perfectly legitimate translation for ὁπ.

⁸⁷⁹ Days are clearly divided by Τῇ ἐπαύριον (1:29, 35, 43).

⁸⁸⁰ The μαρτυρέω link of 1:15, 32–34 in turn constitutes a link between John the Baptist's recognition of Jesus as ὁ υἱὸς τοῦ θεοῦ (1:34) and the Evangelist's μονογενοῦς παρὰ πατρός (1:14)

Father, the Son, and the Holy Spirit in sustaining the presence of God (χάρις) and conveying qualities of the divine character (ἡ χάρις καὶ ἡ ἀλήθεια).

Since the Spirit is available to both eyewitnesses and non-eyewitnesses to Jesus then there must be no tension (cf. 17:20; 20:29) between these groups over the benefits of χάρις and (ἡ) χάρις καὶ (ἡ) ἀλήθεια gained. To make this clear, John the Baptist's affidavit is placed between 1:14 and 16–17. True, it is only among the “we”—eyewitnesses—that ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν; yes, it is only the “we”—eyewitnesses—ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. But it is the “we all”—*both* eyewitnesses and non-eyewitnesses—that have access to χάρις, hence ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος;⁸⁸¹ and it is to the “we all” that ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο equally applies via the Holy Spirit.

5.3 John 1:16

The statement ἐκ τοῦ πληρώματος⁸⁸² αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος asserts the incessant gracious presence of God (χάρις). In it, χάρις is being used in reference to the gracious presence of God as Jesus, and ἀντὶ χάριτος of the gracious presence of God at

and μονογενὴς θεὸς [υἱός] (1:18). This draws the attention of the audience to the link between the Son of God and the Spirit (1:14–18, 32–34).

⁸⁸¹ Emphasis added.

⁸⁸² πληρῶμα sums up attributes of the character of God. These attributes—אֱפִימֶלֶךְ וְכִבְדֻּם וְחַסְדֵּם וְנֶאֱמָר (אֱפִימֶלֶךְ)—are previously summed up by לִשְׁמִי (Exodus 33:19), afterwards by cognates of אֱפִימֶלֶךְ (throughout the OT) and finally by πλήρης χάριτος καὶ ἀληθείας. Cf. ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πληρῶμα κατοικῆσαι (Colossians 1:15–[19]20).

Sinai. The phrase also implies that χάρις refers to the gracious presence of God in the Holy Spirit, and ἀντὶ χάριτος of the gracious presence of God as Jesus.⁸⁸³

Already the very first occurrence of χάρις in the Prologue (πλήρης χάριτος) draws attention to the OT covenant of χάρις initiated at Sinai (Exodus 33:12–34:10 LXX). The

⁸⁸³ D'Alès suggests that the phrase χάριν ἀντὶ χάριτος refers to the "replacement of grace received through Christ by the grace received, after his physical departure from this earth, by the Holy Spirit" (D'Alès, *XAPIN ANTI XAPITOS*, 386). Turner remarks that χάριν ἀντὶ χάριτος may refer to the gift of grace of the Spirit which has stepped into the place of the grace of Jesus (Turner, *Grammar*, 3:258; as one of the options). Regrettably, these scholars neither argue the case nor define what "grace" means. We should observe that: First, the Spirit is πνεῦμα χάριτος; the Spirit is given to believers by/through Jesus and sustains God's presence (19:30; 20:22; Zechariah 12:10). Second, the Spirit is full of (ἡ) χάρις καὶ (ἡ) ἀλήθεια, just as are πατήρ and μονογενής (cf. 1:14; 3:34; 19:36, Zechariah 12:10, etc.). Third, the Evangelist is addressing the post-resurrection audience to which the matter of the continuous presence of God must have been at stake. The sameness of the grant—the χάρις of the presence of God—to both the eyewitnesses and non-eyewitnesses may well be subtly hinted by 1) the language of the ἡμῖν (1:14) vs. ἡμεῖς πάντες (1:16), and 2) the usage of αὐτοῦ in ἐκ τοῦ πληρώματος αὐτοῦ (1:16) which is spelled the same way in the genitive of both the masculine αὐτός (cf. πατήρ, μονογενής) and the neuter αὐτό (cf. πνεῦμα). Fourth, the phraseology of 1:15 may well have been intended as a pointer to the narrative where all three—πατήρ, μονογενής, and πνεῦμα—are depicted in a context which depicts the presence/grant (1:32–34; cf. 3:34). We should also observe that in the NT when πνεῦμα and χάρις appear together within the proximity of one verse, the Lord/God/Jesus Christ (Son of God) is *always* mentioned as well (2 Corinthians 13:13–14; Galatians 6:18; Philippians 4:23; 2 Timothy 4:22; Philemon 1:25; 1 Peter 1:2; Revelation 1:4; Hebrews 10:29). This rather increases the likelihood of the presence of a similar association in 1:14–18. See elsewhere in our study.

message of the OT covenant of χάρις is clear: God's χάρις is the divine presence.⁸⁸⁴ The covenant unfolds itself in multiple facets: God's χάρις is attested when God reveals Himself so He may be evidently known/seen (Exodus 33:13 variant readings; cf. Exodus 33:18–34:10 LXX), when the Lord lets people know His ways that people may know Him (Exodus 33:13 MT). It becomes comprehensible when God manifests His δόξα (Exodus 33:18–34:10 LXX). The Lord's χάρις is experienced when God leads His people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before and with His people (Exodus 33:14–16 LXX). Yahweh's χάρις is at work when His people are glorified beyond all the nations, as many as are upon the earth (Exodus 33:16 LXX); this great nation remains God's people (Exodus 33:13; cf. 34:9 LXX). God's χάρις is encountered when the Lord takes away sins and iniquities of people (Exodus 34:9 LXX). The Lord evinces the establishment of the covenant of χάρις in the presence of all people by doing glorious things, which have not been done in all the earth, or in any nation; all the people see the works of the Lord, that they are marvellous (Exodus 34:10 LXX). The Gospel echoes and alludes to these facets of the Sinaitic covenant of χάρις in the covenant of the gracious presence of God (χάρις) now offered in Jesus Christ and sustained by the Holy Spirit.

Connotations of χάρις in χάριτος καὶ ἀληθείας (ἡ χάρις καὶ ἡ ἀλήθεια) and χάριν ἀντὶ χάριτος are related but not the same. In χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια, the term χάρις denotes one of the two subjective qualities of the divine character. In χάριν ἀντὶ χάριτος each of the occurrences of χάρις depicts a single objective reality of χάρις, used to speak of the presence of God.⁸⁸⁵

⁸⁸⁴ Gracious presence, indeed, as the LORD had previously said, "I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way" (Exodus 33:3–5; cf. 34:9).

⁸⁸⁵ Contra Hooker, who states that, "Those who have received the grace of being God's own people receive also the grace of his presence among them (v. 14)" (Hooker, *Prologue*, 53).

The Evangelist intentionally selects the multifaceted ἀντί to emphasise the *sameness* of the source (God) and of the grant (χάρις being the presence of God). The verb λαμβάνω in ἐλάβομεν καὶ χάριν ἀντὶ χάριτος excludes the possibility of ἀντί meaning “instead of,” “in place of,”⁸⁸⁶ “in front of,” or “opposite.”⁸⁸⁷ The rest of the scope of meanings⁸⁸⁸ for

Contra Dumbrell, who argues, “To have received of the fullness of his deity as the community of faith had, and grace for grace (*charin anti charitos*), was, in view of the use of *lambanō* (“receive” in v. 12), to have received sonship” (Dumbrell, *Grace and Truth*, 116). Of course, χάρις of the presence of God (χάριν ἀντὶ χάριτος) *results* from God’s character being χάρις καὶ ἀλήθεια (ἡ χάρις καὶ ἡ ἀλήθεια). In this sense all the occurrences of χάρις throughout 1:14–18 are related. This interrelatedness is highlighted by the association of πλήρης/πληρώματος and ἐθεασάμεθα/ἐλάβομεν/ἐγένετο.

⁸⁸⁶ Another objection against the meanings “instead of” or “in place of” for ἀντί is that no apparent contrast between “the Law” and “grace and truth” can be postulated for 1:17. Characteristically, a word to express the contrast is sometimes being illegitimately added. So, Abbott, “... from his fulness we all received and grace *in the place of* (ἀντὶ) grace: because [whereas] the Law through Moses was given [by God,] the grace [of God] and the truth [of God] through Jesus Christ came into being.” ([Abbott, *Johannine Grammar*, 225 [2284]]; brackets by Abbott). So Pancaro writes, “grace and truth came to be through Jesus, *only* the Law was given through Moses” (Pancaro, *Law*, 541; emphasis added).

⁸⁸⁷ Blumenthal has recently demonstrated that where both ἀντὶ *and* λαμβάνω (or δίδωμι) are employed, the term ἀντὶ means “instead of,” “in place of” only when objects relevant to ἀντὶ are obviously contrasted (Blumenthal, *Χάρις ἀντὶ χάριτος*, 294). But no differentiation is apparently made between the objects placed prior and after the preposition ἀντὶ in χάριν ἀντὶ χάριτος. Besides, ἀντὶ with the meaning of “in front of” or “opposite” is never found in either the LXX or NT (Edwards, *χάριν ἀντὶ χάριτος*, 3). Most modern scholars have rejected the view that χάριν ἀντὶ χάριτος refers to the replacement of the Mosaic Law by the Gospel on the grounds that grace in the NT is generally opposed to the Law—cf. Paul, “you are not under law but under

ἀντί—"corresponding to," "in addition to," and "upon,"—avoids the comparison and accentuates the sameness of χάρις instead.

The presence (χάρις) of God as Jesus *corresponds* to the presence (χάρις) of God at Sinai⁸⁸⁹ as effect corresponds to cause because χάρις in Jesus is *modelled* after χάρις at Sinai. Edwards attempts to argue that the interpretation of ἀντί meaning "corresponding to" as effect corresponds to cause runs into the major difficulty that ἀντί "never actually means 'corresponding to', except possibly in certain compounds" such as ἀντίτυπος, literally "counterblow", hence "antitype", or ἀντιφόρτον, "a load balancing another one". This scholar emphasises that in most of the examples cited by commentators in support of this view ἀντί does not in fact mean "corresponding to" but "in exchange" (e. g. ἀντιχαίρειν, "to rejoice in

grace" (Romans 6:14)—and that no NT writer would ever have referred to the Mosaic law as χάρις. Edwards rightly warns against the danger of "reading John with Pauline spectacles" (Edwards, *χάριν ἀντὶ χάριτος*, 7). Of course, as we have demonstrated, neither of the terms χάρις in χάριν ἀντὶ χάριτος means either the Gospel or the Mosaic Law.

⁸⁸⁸ ἀντὶ may also mean "in return for". This meaning is sometimes found in the LXX (Exodus 21:23–24) and several times in the NT (Matthew 5:38; Romans 12:17, cf. 1 Thessalonians 5:15, 1 Peter 3:9). But the meaning of a gift or favour in return for one already given by the recipient "hardly seems consistent with the Christian understanding of God's grace, which is universally seen in the NT as something freely given by God to those who do not merit it." (Edwards, *χάριν ἀντὶ χάριτος*, 4). Blumenthal agrees that taking formula χάριν ἀντὶ χάριτος as reflecting a compensation or exchange of favours would only make harmonising the context difficult (Blumenthal, *Χάρις ἀντὶ χάριτος*, 294).

⁸⁸⁹ Contra Aquinas, Bernard, Bover, Joüon, and Robinson who suggest that χάριν ἀντὶ χάριτος denotes that the grace which Christians receive corresponds to the grace of Christ. Contra Lacan who maintains that the phrase depicts "the love which corresponds to God's love, filial love which corresponds with His paternal love". These scholars erroneously evaluate the meaning of both uses of the term χάρις in the phrase.

response to someone else", and ἀντίφωνος, "sounding in answer"). Edwards believes this meaning of ἀντί in χάριν ἀντὶ χάριτος falls on linguistic grounds and concludes, "There is nothing in the context to support this obscure meaning."⁸⁹⁰ Instead, these Edwards' examples only confirm the accuracy of our conclusion as they support the case of χάριν ἀντὶ χάριτος meaning "the presence (χάρις) of God as Jesus corresponding to the presence (χάρις) of God at Sinai".

The presence (χάρις) of God as Jesus comes *in addition to* and *upon* the presence (χάρις) of God at Sinai as the subsequent revelation *builds on* the preceeding one. Both reveal the *same*⁸⁹¹ presence of God only the latter *surpasses* the former in quality. To begin with, in the course of the former revelation only *one* man saw the visible appearance of God (δόξα) and so only *from behind*; in the latter revelation *all* believers have seen the visible appearance of God (δόξα) and so *face to face* (1:14a, *passim*). Moreover, at Sinai only *one* man merely *heard* God's word proclaiming that the divine character (כבוד) was רַב־חֵסֶד וְאֱמֶת. In Jesus, *all* believers in the Word have *become* χάρις καὶ ἀλήθεια in the divine character (δόξα) themselves (1:17; 17:22, 20:22). This conformity with the divine character allows believers to be one with God (14:22; 15:4–5; 17:11, 21–23); it also illumines believers in interpreting and enables them to comply with the divine Law (13:34; 14:15; 15:10; 20:23). Furthermore, as a result of the former revelation only *one* nation, the Israelites, gained the presence (χάρις) of God. As the result of the latter revelation, *all* believers—not only those with whom the Word dwelt (ἡμῖν, 1:14) but also those who believe through the testimony of the Gospel (ἡμεῖς πάντες, 1:16)—have received the presence (χάρις) of God through the Holy Spirit.

⁸⁹⁰ Edwards, χάριν ἀντὶ χάριτος, 5.

⁸⁹¹ To this end the Evangelist does not use the common ἐπὶ for "upon, in addition to" (as de la Potterie, χάρις, 263 argues the Evangelist should have had the writer wanted to convey this meaning).

5.4 John 1:17

The descriptor ἡ χάρις καὶ ἡ ἀλήθεια denotes the *two qualities* of the divine character (δόξα) which Jesus Christ possesses Himself and bestows onto believers.

On the one hand, the descriptor ἡ χάρις καὶ ἡ ἀλήθεια denotes the two qualities of the divine character. The *distinctiveness* of the two qualities is emphasised by the *definite articles* supplied. To begin with, the articles in ἡ χάρις καὶ ἡ ἀλήθεια ensure that it is the *same two* qualities as in χάριτος καὶ ἀληθείας that are in view *referentially*: The descriptor ἡ χάρις καὶ ἡ ἀλήθεια (1:17) refers to χάριτος καὶ ἀληθείας (1:14) which alludes to מַחְיֵה טוֹב (Exodus 34:6) which definitely denotes two⁸⁹² qualities of the character of God. Moreover, the articles prohibit one from perceiving the two terms of ἡ χάρις καὶ ἡ ἀλήθεια as modifying each other *syntactically*:⁸⁹³ None of the twenty two “article-noun-καὶ-article-noun” constructions of the Gospel provides a single case where one of the nouns can conceivably modify the other (1:45; 2:2, 15, 22; 3:22; 6:42; 7:32; 11:5, 25, 44, 47, 48, 57; 13:9, 13, 14; 14:6; 18:12, 18; 19:6, 26; 20:20. Therefore, it is not likely to take place in ἡ χάρις καὶ ἡ ἀλήθεια of 1:17 either). Furthermore, the articles balance the singular form of the verb in ἡ χάρις καὶ ἡ ἀλήθεια ...ἐγένετο by reminding one not to blend the two terms into one *grammatically*:⁸⁹⁴ The singular of ἐγένετο does not indicate the compound nature of ἡ χάρις καὶ ἡ ἀλήθεια.⁸⁹⁵ In the LXX/OG/NT, constructions like ἡ χάρις καὶ ἡ ἀλήθεια

⁸⁹² In the OT, whenever the word-pair מַחְיֵה ... טוֹב is the subject of a verb, the verb is always in the 3rd person plural (Proverbs 3:3; 20:28; Psalms 40:12; 61:8; 85:11; 89:15).

⁸⁹³ Contra De la Potterie, *χάρις*, 276, also footnote 47.

⁸⁹⁴ We should observe that the *singular* ἐγένετο in 1:17 may well have been chosen simply to match the poetic structure of the Prologue. All forms of γίνομαι are in the singular throughout the Prologue (1:3, 3, 3, 6, 10, 12 [infinitive] 14, 15, 17).

⁸⁹⁵ Contra Harris, *Prologue and Gospel*, 66; Schoneveld, *Tora in the Flesh*, 83.

...ἐγένετο commonly depict two obviously distinct subjects which often denote a whole.⁸⁹⁶

Hence, the two terms of ἡ χάρις καὶ ἡ ἀλήθεια do not constitute hendiadys. They do not modify each other with the expression resulting in anything like either “true grace”⁸⁹⁷ or “gracious truth.”⁸⁹⁸ Neither do they collapse into anything akin to either “gracious gift of divine reality”⁸⁹⁹ or “the reality of the grace”⁹⁰⁰. The terms ἡ χάρις καὶ ἡ ἀλήθεια denote two distinctive subjective qualities of the divine character (δόξα).

⁸⁹⁶ Genesis 9:2; 21:22; Numbers 13:29; 1 Kings 21:3; 1 Esdras 8:61; 1 Maccabees 2:12; 2 Maccabees 13:26; 4 Maccabees 17:14; Proverbs 25:10; Zephaniah 1:18; Epistle of Jeremiah 1:71; Ezekiel 19:10; Daniel 2:20 (OG/TH); Daniel (TH) 7:27; Matthew 13:22; Acts 4:28; 19:27; 2 Corinthians 8:2; 1 Thessalonians 3:11; 2 Thessalonians 2:16–17; James 5:3. Similar examples (no article, adjective/participle instead of noun, participle instead of verb, etc.) are plentiful. Besides, the writer routinely (and perfectly legitimately, see *BDF*, §133) uses a singular verb with a neuter plural subject, particularly so with ἐγένετο (1:3 [!], 28; 10:22; 19:36).

⁸⁹⁷ Contra “enduring love” (Brown, *John* (i–xii), 4, 14, 16); “true grace or power” (Gurzon-Siggers, *Grace and Truth*, 480); “the true χάρις” (Edwards, *χάριν ἀντὶ χάριτος*, 11–12); “sure loyalty” (Sakenfeld, *Loyalty*, 134); “In this grouping, ἀλήθεια is the subordinate term” (Schnackenburg, *John* 1–4, 273).

⁸⁹⁸ Contra “gracious constancy” (Beasley-Murray, *John*, 14); ἡ ἀλήθεια ἐχαρίσθη (De la Potterie, *χάρις*).

⁸⁹⁹ Contra Bultmann, *John*, 73–74; contra “gracious gift of divine reality,” or “divine reality (ἀλήθεια) as far as it is revealed and communicated to us (χάρις)” (Harris, *Prologue and Gospel*, 71; cf. 50); “the grace (= the gift) of the truth” (Panimolle, *La grazia della Verità*). Besides, this approach introduces an alien Greek notion of the truth (ἀλήθεια = reality) to the text where the other terms—law, Moses, grace—are biblical and Jewish (so, rightly, de la Potterie, *χάρις*, 266).

⁹⁰⁰ Contra Loisy, *Le Quatrième Évangile*; De la Potterie, *χάρις*, 266.

On the other hand, Jesus Christ possesses ἡ χάρις καὶ ἡ ἀλήθεια—qualities of the divine character (δόξα)—Himself and bestows this character onto believers.⁹⁰¹ To begin with, the *coordination* of two qualities ἡ χάρις καὶ ἡ ἀλήθεια with the singular term δόξα denoting the divine character (δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας⁹⁰²) is indicated by the *singular* ἐγένετο. The passage implicitly reads, ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια [= ἡ δόξα ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας] διὰ Ἰησοῦ Χριστοῦ ἐγένετο.⁹⁰³ Moreover, these qualities are not only inherent in the Word became flesh; Jesus Christ also bestows the divine character onto believers. The *reality* of the bestowal is emphasised by the *root* of ἐγένετο. Everything described with a form of γίνομαι in the Prologue—all things (1:3, 3, 3), a man sent from God (1:6), the world (1:10), children of God (1:12), the Word became flesh (1:14), Jesus Christ (1:15) and the divine character (ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο)—is tangible.

The two divine entities—the qualities of the character of God (ἡ χάρις καὶ ἡ ἀλήθεια) and the Law of God (ὁ νόμος)—belong to different dimensions. As such, they cannot be either contrasted⁹⁰⁴ or compared; neither can they replace or fulfil one another conceivably. The two divine entities of ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια *complement* each other.

⁹⁰¹ Qualities are bestowed on believers such they can approximate the divine graciousness and consistency in character. This does not divinise them; the believers become Christ-like.

⁹⁰² The divine character (δόξα of 1:14b) only (cf. δόξα of 17:22). Believers do not gain the visible appearance of God (δόξα of 1:14a); they do not become gods.

⁹⁰³ Cf. πάντα δι' αὐτοῦ ἐγένετο (1:3).

⁹⁰⁴ Neither as “shadow and substance” (Dodd, *John*, 84; Lindars, *John*, 97), nor in “the significance of one revelation and another” (Dumbrell, *Grace and Truth*, 118), nor in the sense of “grace instead of shame” (Black, *Aramaic John 1:16*, 64, 69–70; with the reference to 1:16), nor in the sense of “Christ being seen as the true Source of grace and truth as Moses was the source of the law” (Hodges, *Grace after Grace*, 35).

On the one hand, both the divine character (ἡ χάρις καὶ ἡ ἀλήθεια) and the divine Law (ὁ νόμος) belong to God. To begin with, the *root* of ἐγένετο accentuates the sameness of the source and the mediator of the divine character as the term recurs throughout the Prologue (1:3, 3, 3, 12, 15, 17; cf. 1:6). Moreover, the *middle* of ἐγένετο links and also contrasts the middle ἐγένετο with the passive ἐδόθη in the statement ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Moses is only a mediator (as the passive ἐδόθη entails). Jesus Christ, however, not only mediates but also possesses ἡ χάρις καὶ ἡ ἀλήθεια (as the middle of ἐγένετο implies). Yet both ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια come from the same divine source (as both the passive ἐδόθη and the middle ἐγένετο indicate).

On the other hand, there is no contrast or comparison between the divine character (ἡ χάρις καὶ ἡ ἀλήθεια) and the divine Law (ὁ νόμος). To begin with, there are no relationships between ὁ νόμος and any *particular* term of ἡ χάρις καὶ ἡ ἀλήθεια. The *singular* of ἐγένετο preserves ἡ χάρις καὶ ἡ ἀλήθεια from being torn apart. This resulting coherence of ἡ χάρις καὶ ἡ ἀλήθεια prohibits one both from envisioning an antithesis ὁ νόμος/ἡ χάρις⁹⁰⁵ and from either opposing⁹⁰⁶ or equating ὁ νόμος/ἡ ἀλήθεια⁹⁰⁷. Moreover, there is no antithesis between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια taken as a *whole*. The *singular* of ἐγένετο matches the singular of ἐδόθη to indicate that ἡ χάρις καὶ ἡ ἀλήθεια, considered as a whole, denotes an objective *singular* reality of the character of God (δόξα) just as ὁ νόμος does. There is no adversative—neither ἀλλά nor

⁹⁰⁵ Contra Beasley-Murray, *John*, 15; Conzelmann, *χάρις*; D'Alès, *XAPIN ANTI XAPITOS*, 385; Evans, *Word and Glory*, 80, footnote 2; Gnllka, *Johannesevangelium*, 16; Haenchen, *John*, 1:120; Lindars, *Commentary*, 97–98; Pancaro, *Law*, 541; Petersen, *Characterization*, 5–6, 21, 43, 111–119; Richardson, *NT Theology*, 283f.; Zimmerli, *χάρις* who, with the reference to 1:16–17, assume that the Evangelist is here referring to a contrast or even opposition between the Gospel and the Law or Jesus and Moses. Applying a Pauline antithesis between grace and the Law to this Johannine text is unwarranted anyway.

⁹⁰⁶ Contra De la Potterie, *χάρις*, 266–267; Pancaro, *Law*, 541–542, cf. footnote 150.

⁹⁰⁷ Contra De la Potterie, *χάρις*, 266–267.

δέ⁹⁰⁸—in the critical Greek text of the verse.⁹⁰⁹ Furthermore, the statement compares and contrasts Moses and Jesus but not the divine Law (ὁ νόμος) and qualities of the divine character (ἡ χάρις καὶ ἡ ἀλήθεια). Grammatically and structurally the two halves of the statement ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο are balanced, but not exactly so.⁹¹⁰ The difference is indicated by verbs,⁹¹¹ both by their root and voice: the passive ἐδόθη signifies that Moses serves as only a channel; the middle ἐγένετο specifies that Jesus Christ not only mediates but also possesses ἡ χάρις καὶ ἡ ἀλήθεια.⁹¹² Finally, the Gospel holds the Law in high regard: Jesus engages with the Decalogue. There are allusions to the Commandments: Sabbath (7:23; cf. 5:18); honouring one's father (8:49; cf. 5:23); murder (7:19, 8:40, 44; cf. 5:18); adultery (8:41); theft (10:1, 8, 10); false witness (8:14, cf. 44); coveting (8:44). There is an allusion to the Shema (8:41b–42a). By challenging, "Which one of you convicts Me of sin?" (8:46), Jesus makes Himself a subject to the Law.⁹¹³ Jesus approves the fact that believers have kept the Father's word (= the Law, 17:6). Jesus' saying, "do not sin anymore," only makes sense in the framework of the Law (5:14, cf. 8:11; 20:23). Furthermore, the Law is a revelation of the Divine.⁹¹⁴ Jesus acknowledges that "the Scripture cannot be broken" (10:35). Christ's

⁹⁰⁸ Reading ἡ χάρις δέ in 1:17 is attested by P⁶⁶ (s W^s) it sy^h bo.

⁹⁰⁹ Edwards, *χάριν ἀντὶ χάριτος*, 8.

⁹¹⁰ Contra De la Potterie, *χάρις*, 273; Edwards, *χάριν ἀντὶ χάριτος*, 8; Lindars, *John*, 98; Jeremias, *Μωϋσῆς*, 4:172. So the phrase may not be translated, "Just as the law was given through Moses, so grace and truth came through Jesus Christ," as these scholars suggest.

⁹¹¹ So also Hooker, *Prologue*, 55.

⁹¹² Which is already clear from ὁ λόγος ...πλήρης χάριτος καὶ ἀληθείας (1:14). This constitutes a contrast between Moses and Jesus but not between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια.

⁹¹³ To say the opposite is to deny that Jesus was fully human.

⁹¹⁴ As is indicated by the divine passive ἐδόθη. See Pancaro, *Law*, 470, footnote 50. Pancaro's position on references to the Law as depreciatory in the Gospel (Pancaro, *Law*, passim) cannot

new commandment provides the proper insight into the Law (13:34, cf. Leviticus 19:18). The risen Lord grants, "If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained" (20:23). These factors imply that observance of the relevant articles of the Law is expected even after Jesus' departure to God.

The two realities of the legal corpus for humanity (ὁ νόμος) and the qualities of the character of God (ἡ χάρις καὶ ἡ ἀλήθεια) belong to different dimensions. As such, they cannot be either contrasted or compared; neither can they replace or fulfil one another conceivably.⁹¹⁵ The two entities of ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια *complement* each other. The divine character of ἡ χάρις καὶ ἡ ἀλήθεια is bestowed (ἐγένετο) on believers.⁹¹⁶ This possession of the

be sustained for the contexts such as "your Law" (8:17; 10:34) which are simply an indication by Jesus in the contexts of the sharing of common ground (so, rightly, Carson, *John*, 332).

⁹¹⁵ Perhaps, Boismard and Petersen intuitively feel this discrepancy as they attempt to deal with the matter in terms other than "contrast", "comparison", "replacement", or "fulfilment". Boismard concludes on what the scholars labels as "the antithetic parallelism" of 1:17, "Jesus *is* at the same time Law, and Love which forgives rebellions against the Law." (Boismard, *Moses or Jesus*, 70, 98). Petersen comments on 1:17–18, "the assertions made about Jesus in the two statements are also related in such a way as to *qualify* the traditional value of the Law. ...What Jesus saw is contrasted with the Law given through Moses in such a way as to *require that the Law be evaluated from the perspective of what came through Jesus, rather than have what came through Jesus be evaluated from the perspective of the Law* ..." (Petersen, *Characterization*, 98–99). These attempts do not suffice, though.

⁹¹⁶ The reality of bestowing ἡ χάρις καὶ ἡ ἀλήθεια is further confirmed under the circumlocutive rubrics of δόξα and ὄνομα, especially the Prayer (17: 6–8, 11, 13–17, 22–24, 26); it comes through as disciples observe Jesus' δόξα (1:14, etc.) and by means of Jesus breathing the Holy Spirit of ἡ χάρις καὶ ἡ ἀλήθεια onto believers (20:22; cf. 19:30).

divine ἡ χάρις καὶ ἡ ἀλήθεια not only illumines in interpretation but also enables the faithful to comply with the divine ὁ νόμος (10:35; 13:34; 20:23)⁹¹⁷.

5.5 John 1:18

By θεὸν οὐδεὶς ἑώρακεν πώποτε⁹¹⁸ the Evangelist explains that prior, without this conformity of humans with the Divine, “no one had been capable of seeing God”.

The visible *appearance* of God (described in various circumlocutive terms, particularly δόξα) had been earlier encountered by Moses, Aaron, Nadab, Abihu, seventy of the elders of Israel, and the entire nation in Exodus (Exodus 16:6–10; 24:9–11). An appearance of God was further seen by Ezekiel (Ezekiel 10:4) and, notably, by Isaiah (Isaiah 6:1ff., this the Evangelist even acknowledges in 12:41). The Septuagint confirms explicitly that Moses τὴν δόξαν κυρίου εἶδεν (Numbers 12:8 LXX). Sirach—definitely of the Sinaitic experience—certifies that [the Lord] ἔδειξεν ἀντῷ [to Moses] τῆς δόξης αὐτοῦ (Sirach 45:1–3).⁹¹⁹

⁹¹⁷ The Law of God is now comprehended through the “lenses” of the divine character/presence: God’s “commandment is eternal life” (12:50); God’s children “love one another” (13:34), the Lord’s “If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained” (20:23). The concept of religious obligation is linked directly to the *character* of God elsewhere in the NT (1 John 4:11; Matthew 5:48; 19:3–9, Luke 6:36, etc.). See George E. Mendenhall and Gary A. Herion, *Covenant*.

⁹¹⁸ The phrase stresses the *uniqueness* of the Revealer. This may indicate a contemporary polemic against “heavenly journey” traditions and other sources of apocalyptic revelation (claimed for the patriarchs and, especially, for Moses). See Dunn, *John*, 322–325; Manns, *John and Jamnia*, 41, footnote 41; Meeks, *The Prophet-King*, 295–301; Motyer, *John and “the Jews”*, 45, footnote 40, 46; Odeberg, *Merkabah*, especially 94.

⁹¹⁹ Contra Dumbrell who suggests that by ἑθεασάμεθα τὴν δόξαν αὐτοῦ of 1:14, “the reader is invited to compare the experience of those who received Jesus and saw his glory with the

Compared with the theophany at Sinai, there are two radically new elements in the revelation as Jesus with regard to δόξα (both in the sense of the visible appearance and the intrinsic character). First, in the course of the theophany at Sinai, Moses alone could see the appearance of God (δόξα), but only “from the back” (Exodus 33:20–23) because, as God put it, “no man shall see My face, and live.”⁹²⁰ In the theophany as Jesus this was changed radically, and in a threefold manner: 1) not just a single individual but all the people could see the visible appearance of God (δόξα) as Jesus, as eyewitnesses to Christ gained this ability: ὁ λόγος ... ἐσκήνωσεν⁹²¹ ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας⁹²² (Exodus 40:34(–36); 44:38), 2) people saw God not “from the back” but “face to face,”⁹²³ 3) people who had seen God’s face not only did not die (cf. Exodus 33:20; Isaiah 6:5), but instead gained everlasting life. Second, in the course of the theophany at Sinai Moses gained an insight into the qualities of the character of God (δόξα). Moses, though, could only *hear* God’s word proclaiming *that* God is אֱלֹהִים אֶחָד, but in the Word made flesh, God’s ἡ χάρις καὶ ἡ ἀλήθεια ... ἐγένετο.⁹²⁴

experience of the greatest Israelite of the Old Testament, Moses, whose request to see the glory of God was denied” (Dumbrell, *Grace and Truth*, 114). Contra Petersen who evaluates, “Moses did not see God’s glory, and neither did the people who only saw the effect of God’s glory on Moses’ face [shining]” (Petersen, *John*, 96, cf. 17–18). The Evangelist who is that well acquainted with the OT is unlikely to miss all these LXX/OG’s references to seeing (δόξα of) God.

⁹²⁰ As in the LXX.

⁹²¹ There may be an implicit contrast between Moses and eyewitnesses to Jesus with regard to their capability to observe the glory of God in ἡ σκηνή as “Moses was not able to enter εἰς τὴν σκηνὴν ...because ...δόξης κυρίου ἐπλήσθη ἡ σκηνή” (Exodus 40:35).

⁹²² Of course, the Logos’ δόξα not only fills the σκηνή but Jesus also replaces the temple (2:19–22).

⁹²³ Cf. μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (1:18).

⁹²⁴ Bauckham, *God Crucified*, 74.

The radically new element in the revelation as Jesus was that the μονογενὴς θεὸς *actually bestowed* (ἐγένετο) qualities of the divine character (δόξα) onto *all* believers.⁹²⁵ With reference to ἡ χάρις καὶ ἡ ἀλήθεια ... ἐγένετο *only*,⁹²⁶ ἐξηγήσατο corresponds to eyewitnesses observing the δόξα (1:14f.), Jesus replicating God's ἡ χάρις καὶ ἡ ἀλήθεια (1:17), giving God's δόξα (= the character of ἡ χάρις καὶ ἡ ἀλήθεια, 17:22), manifesting/making God's name (= the character of ἡ χάρις καὶ ἡ ἀλήθεια) known (17:6, 26), and giving/breathing God's Holy Spirit (of ἡ χάρις καὶ ἡ ἀλήθεια) onto believers (20:22; 19:37 + Zechariah 12:10 LXX). This resulting conformity of the divine character (δόξα) bestowed onto believers with God's character allows the divine presence to dwell among people and enables humans to be one with God (17:22–24).⁹²⁷ In this sense the statement μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο emphatically affirms, "God has now made the immediate incessant presence of God a reality."

5.6 John 1:14–18 paraphrased

In our view, 1:14–18, if paraphrased, means:

¹⁴ God became flesh; we, the eyewitnesses, perceived the visible appearance of God as God the Son who retained the divine character of God the Father being ultimately gracious and consistent. ¹⁵ As was attested by John, this divine character was to be shared by the Father through the Son via the Spirit with believers to allow the divine presence among humanity. ¹⁶ The Divine is inexhaustible; hence Israel first encountered the grace of the presence of God at Sinai, then eyewitnesses experienced it in Jesus, and after that all believers, eyewitnesses and non-eyewitnesses, bestowed with the Spirit gained the grace of the presence of God. ¹⁷ The divine Law was given by God to

⁹²⁵ Boismard earlier suggested that "grâce et fidélité" are attributes of Logos (1:14), the qualities deposited in the heart of the man (1:17). See Boismard, *Le Prologue de Saint Jean*, 78–79, 86–87. Boismard has never pursued the argument.

⁹²⁶ The revelation—ἐξηγήσατο—encompasses more than replicating the qualities of the divine character in humans. Other various aspects of ἐξηγήσατο are beyond the scope of our study.

⁹²⁷ Particularly with regard to considerations of the divine Law while in the world (20:23).

believers through Moses; the divine character
—the graciousness and the consistency—
God bestowed onto believers through Jesus Christ.

¹⁸ Prior, without this conformity of humans with the Divine,
no one had been capable of seeing God; God has now made
the immediate incessant presence of God a reality.

6 THE GOSPEL'S CONCEPTS OF ἡ χάρις καὶ ἡ ἀλήθεια, χάρις, AND Δόξα ARE DEVELOPED WITH REFERENCE TO THE COVENANT OF χάρις (EXODUS 33:12–34:10)—THE PRESENCE OF GOD AMONG PEOPLE—ORIGINATED AT SINAI, REINFORCED IN JESUS, AND RETAINED THROUGH THE SPIRIT

In the present chapter my intention is to present a proposal for how the Johannine Gospel at large may be understood on the assumption that my interpretation of John 1:14–18 is correct. As I am maintaining this argument for the first time (to the best of my knowledge), I have not discovered other scholars presenting the view I am about to present. For this reason my engagement with other scholarship will be slight. In addition, since the overall purpose of this chapter is to present a reading of the Fourth Gospel in the light of my interpretation of 1:14–18, the engagement with alternative particular views of δόξα and ἀλήθεια will also only be slight.

There are major challenges with tracing concepts of (ἡ) χάρις καὶ (ἡ) ἀλήθεια, χάρις, and δόξα of the Prologue throughout the Gospel. First, the absence of the term χάρις in the Gospel beyond the Prologue (1:14, 16, 16, 17) is remarkable. This is puzzling because key terms of the Prologue—λόγος⁹²⁸, Χριστός, ζωή, φῶς, σκοτία, τέκνον, μαρτυρία, κόσμος, σὰρξ, δόξα, μονογενής, πατήρ, ἀλήθεια, νόμος, Μωϋσῆς—introduce a concept that is being developed further in the Gospel; the concept utilises the respective cognates. Does χάρις (of πλήρης χάριτος καὶ ἀληθείας, ἡ χάρις καὶ ἡ ἀλήθεια, χάριν ἀντὶ χάριτος of the Prologue) introduce a concept(s) of the Gospel? Second, the usage of δόξα throughout the Gospel is perplexing. Not only are various meanings of δόξα set alongside one another without restraint in the Gospel (e.g. 12:41–43) but also, whereas the vast majority of NT authors' statements concern the glorification of the risen Lord after Easter⁹²⁹, the picture is rather different in John to the degree that we here find far more

⁹²⁸ λόγος of Jesus does not appear beyond the Prologue but nevertheless conveys an important aspect of the Gospel's message.

⁹²⁹ Romans 6:4, 1 Timothy 3:16, Acts 7:55, 1 Peter 1:11, 21, Luke . Cf. Luke 2:14; 19:38, Revelation 4:9 with Hebrews 13:21; 1 Peter 4:11, Revelation 5:12f. See also Acts 7:2, 1

references to the δόξα of the earthly Jesus (e.g. 2:11; 13:31–32; 11:40).⁹³⁰ Besides, Jesus' report to the Father, "The glory which You have given Me I have given to them, that they may be one, just as We are one" (17:22) remains a riddle.

6.1 Previous attempts to trace concepts of (ἡ) χάρις καὶ (ἡ) ἀλήθεια, χάρις, and δόξα throughout the Gospel

Dwight M. Smith seems to be the only scholar who has attempted to trace the very term χάρις in the Gospel.⁹³¹ Smith observes that the term χάρις does not appear beyond 1:17 and remarks, "one might ... ask whether grace, χάρις, is significantly related to ... the eschatological joy (χαρά), which Jesus promises and brings. There is an obvious linguistic relationship. Is there not also within this linguistic relation a theological one?"⁹³² In reference to 15:9–12 Smith comments, "what they receive is a free gift (χάρισμα) and a mark of grace (χάρις), although those terms are not used here. In His final prayer Jesus says that His very speaking in the world is "so that they may have My joy made complete in themselves [17:13]."⁹³³ Having made a comparison of 1 John 1: 1–4 over against John 1:1–18, Smith concludes that, "the χάρις of God given in Jesus Christ finds its fruition or realization in the believer as χαρά, joy as the eschatological substance of salvation, ... In John the first promise of eschatological joy is set in the context of exhortations or commands to love one another [15:11] ... Otherwise, grace is negated and joy cannot be realized." Smith is understandably hesitant to pursue the argument, as this scholar remarks, "Commentators generally do not, however, observe or make much of

Corinthians 2:8, Titus 2:13, 1 Peter 4:13; 5:1, Mark 13:26, etc. The application of the word to the incarnate Jesus is strictly limited. See Matthew 19:28; 25:31, Luke 2:9.

⁹³⁰ See Kittel, *δόξα in the NT*, 2:249.

⁹³¹ Smith, *Grace upon Grace*. He also misinterpreted the meaning of χάρις in καὶ χάριν ἀντὶ χάριτος and erroneously isolated χάρις from ἀλήθεια in (ἡ) χάρις καὶ (ἡ) ἀλήθεια.

⁹³² Smith, *Grace upon Grace*, 27.

⁹³³ Smith, *Grace upon Grace*, 30.

the similarity of *χαρά*, *χάρις*, and *χαίρω* Obviously, etymology can lead exegesis astray, whether in antiquity or modern times. So I do not want to make too much of the relationship of *χάρις* to *χαρά*. Words acquire meaning through use rather than merely through morphological and phonetic relationships, grace is one thing and joy is another."⁹³⁴

Pancaro sets research on a false track by envisioning objective realities behind (ἡ) *χάρις* καὶ (ἡ) *ἀλήθεια*. Pancaro's explanation is,

Jesus was full of grace and truth—Jn now says that grace and truth came to be through Jesus, only the Law was given through Moses. But, for Jn, it is "truth" which bears the weight of the contrast he establishes between Moses and Jesus, as is illustrated by the rest of the Gospel.⁹³⁵

From this Pancaro deduces that the Evangelist "concludes that 'truth' (like 'life') is to be found in Jesus and not in the Law"⁹³⁶ and "wishes to give to *χάρις* the meaning of 'Jesus as the manifestation of God's love for the world.'"⁹³⁷ Pancaro's vision for tracing (ἡ) *χάρις* καὶ (ἡ) *ἀλήθεια* throughout the Gospel is unwarranted⁹³⁸ and misleading.⁹³⁹ The terms (ἡ) *χάρις* καὶ (ἡ) *ἀλήθεια* are not objective realities but subjective qualities.

⁹³⁴ Smith, *Grace upon Grace*, 30–31. Cf. *BDAG*, 877.

⁹³⁵ Pancaro, *Law*, 541.

⁹³⁶ Pancaro, *Law*, 542.

⁹³⁷ Pancaro, *Law*, 542 footnote 150, with a reference to 3:16f.

⁹³⁸ Pancaro presumes that, "Jn was using a pre-existent hymn which spoke of the Word becoming flesh and being full of *χάριτος* καὶ *ἀληθείας* ... *Χάρις* was mentioned in both vv. 14 and 16. In adding v. 17 Jn did not see fit to omit *χάρις*; he takes up the same expression used at v. 14." (Pancaro, *Law*, 541).

⁹³⁹ Pancaro's claim that it is *ἀλήθεια* that constitutes the difference in 1:17 is fundamentally mistaken on grammatical grounds. We have demonstrated that there is no antithesis between

Kuyper treats (ἡ) χάρις καὶ (ἡ) ἀλήθεια as a hendiadys where the former term modifies the latter, the meaning of the expression resulting in “redemptive faithfulness”⁹⁴⁰. This scholar’s explanation is,

The Evangelist abandons the word [χάρις = grace] because he intends to let the word “truth” carry the full import of the concept within the expression, grace and truth. This is to say, John would let “truth” become the word to declare that God’s faithfulness to his covenant of redemption has become manifest in Jesus ...⁹⁴¹

Even though Kuyper’s argument is fallacious⁹⁴² and contradictory⁹⁴³, it partially⁹⁴⁴ recognises at least ἀλήθεια as a subjective quality of the character inherent in Jesus.

either ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια or ὁ νόμος and any particular subject of ἡ χάρις καὶ ἡ ἀλήθεια. The singular of ἐγένετο preserves ἡ χάρις καὶ ἡ ἀλήθεια from being torn apart.

⁹⁴⁰ Kuyper, *Grace and Truth*, 18.

⁹⁴¹ Kuyper, *Grace and Truth*, 15.

⁹⁴² Kuyper operates on the wrong assumption that $\eta\chi\alpha\rho\iota\varsigma\ \kappa\alpha\iota\ \alpha\lambda\eta\theta\epsilon\iota\alpha$ constitutes a hendiadys which invalidates the implications he makes on this basis. He completely relies on Glueck’s resume on the matter (Kuyper, *Grace and Truth*, 4) which we have demonstrated to be erroneous.

⁹⁴³ Kuyper’s suggestion contradicts his own earlier proposal, “It appears to me that when *hesedh* and *’meth* appear together they become a hendiadys in which the second term intends to confirm and enrich the concept of the first.” (Kuyper, *Grace and Truth*, 6–7). If that was the case, then $\eta\chi\alpha\rho\iota\varsigma\ \kappa\alpha\iota\ \alpha\lambda\eta\theta\epsilon\iota\alpha$ would denote “true grace” and so would $\chi\alpha\rho\iota\varsigma\ \kappa\alpha\iota\ \alpha\lambda\eta\theta\epsilon\iota\alpha$ and ἡ χάρις καὶ ἡ ἀλήθεια. Then Kuyper’s suggestion, “The Evangelist abandons the word [‘grace’] because he intends to let the word truth carry the full import of the concept within the expression, grace and truth” makes no sense because the emphasis, according to this scholar himself, must rest on ‘grace’.

Sakenfeld treats (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys⁹⁴⁵ where the latter term modifies the former; the meaning of the expression resulting in “sure loyalty”⁹⁴⁶. She assesses that, “Jonah’s witness that God’s loyalty [ῥῶן] extended even to forgiving the hated Ninevites opens the way for a new covenant in which forgiveness is proclaimed through Israel to all the world.” She further remarks, “The psalmist anticipated the theme in a different way in praising the loyalty of God made manifest in the very act of creating the world (Psalm 136:5–9).” Now, continues Sakenfeld, “The Creator of all extends loyalty [ῥῶן] to all peoples of the world through Jesus of Nazareth, thus establishing in a new key the Abrahamic promise of blessing to the nations. The New Testament bears witness to Jesus as expression of God’s continuing but transformed loyalty to the Davidic line. At the same time, it testifies to the ongoing role of Israel as a light to the nations, another way for the outpouring of divine loyalty in the world.”⁹⁴⁷ Thus, “In Christ, the world experiences in a unique way the abounding, sure loyalty⁹⁴⁸ of God.” At least, Sakenfeld seems to recognise that ῥῶן = χάρις = “loyalty” is inherent in Jesus Christ. She evaluates, “All the acts of Jesus’ earthly life can be viewed as embodying what loyalty is really all about. Choose any pericope, and one finds Jesus portrayed as a person freely living out

⁹⁴⁴ Kuyper freely shuffles objective and subjective meanings of ἀλήθεια; he instantly switches from the phraseology of “faithful and redemptive act” to “faithfulness to ... covenant of redemption” to “redemptive faithfulness”.

⁹⁴⁵ Curiously, Sakenfeld is not quite sure whether (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys or not herself as she comments, “The Greek behind the phrase ‘grace and truth’ [1:14] reflects the classic Hebrew combination ‘loyalty and faithfulness,’ [אֱמֶת וְרֶחֶם] or sure loyalty.” (Sakenfeld, *Loyalty*, 134; emphasis added).

⁹⁴⁶ Kuyper, *Grace and Truth*, 18.

⁹⁴⁷ Sakenfeld, *Loyalty*, 133, 150 footnote 1.

⁹⁴⁸ Sakenfeld erroneously claims אֱמֶת וְרֶחֶם to be hendiadys meaning “sure loyalty” (Sakenfeld, *Loyalty*, 31, 57–60).

commitment to others, a person especially concerned for the downtrodden and outcast, those overlooked or ignored.”⁹⁴⁹

Zane C. Hodges advances the argument by attempting to differentiate qualities listed by (ἡ) χάρις καὶ (ἡ) ἀλήθεια. He remarks, “It is certainly true that neither of the shared concepts of verses 14 and 16 [πλήρης, πλήρωμα, and χάρις] reappear elsewhere in the Gospel.”⁹⁵⁰ He quite rightly assesses that, “though the term *grace* does not reappear explicitly in the remainder of the Gospel, it is implicitly present throughout wherever emphasis falls on the freeness of the offer of eternal life through the Lord Jesus.” According to this scholar, “when Jesus offered the “gift of God” to a sin-stained Samaritan woman (4:10–14), John’s readers might be expected to perceive that He was “full of grace.” Equally, when he exposed to that same woman His knowledge of her guilty life—a life He in no sense condones—and then revealed to her the sublime character of *real* worship (John 4:16–24), it is manifest that He is likewise “full of truth.””⁹⁵¹

Attempts to link χάρις of 1:14–18 with χάρις of either Exodus 33:13–14⁹⁵² or Exodus 33:12–19⁹⁵³ have been inadequate. Morna D. Hooker first examined Moses’ request, “If I have found favour in thy sight, show me now thy ways, that I may know thee and find favour in thy sight.” (Exodus 33:13 LXX). She evaluated that “this request is apparently granted in the promise: ‘My presence will go with you’; through God’s presence with them, God’s people will

⁹⁴⁹ Sakenfeld, *Loyalty*, 134. Sakenfeld manages to draw right conclusions from erroneous assumptions. In Jonah and Psalm 136:5–9 it is only דָּן, not דָּן וְדָן corresponding to (ἡ) χάρις καὶ (ἡ) ἀλήθεια that is utilised. Neither דָּן וְדָן nor (ἡ) χάρις καὶ (ἡ) ἀλήθεια constitutes hendiadys. Neither (ἡ) χάρις καὶ (ἡ) ἀλήθεια nor χάρις denote “sure loyalty” in the Gospel.

⁹⁵⁰ Hodges, *Grace after Grace*, 37.

⁹⁵¹ Hodges, *Grace after Grace*, 39.

⁹⁵² Hooker, *Prologue*.

⁹⁵³ Dumbrell, *Grace and Truth*.

be distinct from all other people."⁹⁵⁴ Then, she observed that the noun $\pi\alpha$ used twice here was translated by $\chi\acute{\alpha}\rho\iota\varsigma$ and asked,

Is it this idea of favour given to one who has already received favour, which lies behind the notoriously difficult phrase in John i. 16, $\chi\acute{\alpha}\rho\iota\varsigma \acute{\alpha}\nu\tau\iota \chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$? Those who have received the grace of being God's own people receive also the grace of his presence among them (v. 14).⁹⁵⁵

Hooker was on the right track but missed the mark. To begin with, she did not notice that in the Sinaitic conversation between God and Moses the matter of $\chi\acute{\alpha}\rho\iota\varsigma$ was at stake not just two (Exodus 33:13, 13 LXX) but even six (Exodus 33:12, 13, 13, 16, 17; 34:9 LXX) times. She therefore, drew a hasty conclusion from a mere third of the available evidence. Moreover, Hooker did not realise that at this point of the conversation God offers the Presence not to all the people but to Moses only (Exodus 33:14 LXX). Neither did she take the larger context of the revelation at Sinai into consideration (cf. Exodus 33:3 LXX). As a result, Hooker also failed to recognise that the Sinaitic conversation between God and Moses was about the presence of God with the whole nation of Israel and not in some remote future but immediately at Sinai and further on.⁹⁵⁶ Furthermore, Hooker improperly equated the presence of God as such with only a benefit of the distinctiveness—"being God's own people"—caused by the presence with

⁹⁵⁴ Hooker, *Prologue*, 53 for Exodus 33:16. This translation "distinct" hints the reader that Hooker works with the Hebrew text. Crucially, the LXX has $\epsilon\upsilon\delta\omicron\lambda\alpha\sigma\theta\eta\sigma\omicron\mu\alpha\iota$ "glorified" here.

⁹⁵⁵ Hooker, *Prologue*, 53.

⁹⁵⁶ This shifts Hooker's attention to God dwelling in the $\sigma\kappa\eta\eta\acute{\nu}\eta$ outside of the camp due to Israel's failure at Sinai (Exodus 33:7–11), i. e. to the *cause* of the intercession of Moses before God. This scholar misses the *effect* of the revelation of God at Sinai—God's glory filling the $\sigma\kappa\eta\eta\acute{\nu}\eta$ and dwelling among the people of Israel (Exodus 44:34–38).

Israel.⁹⁵⁷ Finally, Hooker did not examine the Greek text of Exodus 33–34 beyond noticing χάρις in Exodus 33:13 and σκηνή in Exodus 33:7–11.

Hodges later approved Hooker's observations on the two occurrences of χάρις in Exodus 33:3 but also failed to take the rest of the cluster's four occurrences of χάρις into consideration. In addition, his superficial evaluation of what χάρις stood for in Exodus 32:7–34:10 caused Hodges to inadequately evaluate that χάριν ἀντὶ χάριτος would refer to two examples of "the forgiving grace of God" consequently expressed in sparing life at Sinai and offering life in Jesus.⁹⁵⁸

Dumbrell noticed the first five occurrences of χάρις and yet missed the sixth and the crucial one (Exodus 34:9 LXX). He attempted to build on Hooker/Hodges' observations⁹⁵⁹ but ended up with a rather eclectic attempt to combine the incompatible, "Grace and truth may refer to the *hesed w'emet* of Exodus 34:6 ... But, on the other hand, it could refer to the communication of the divine revelation to Moses, grace found by Moses in God's sight in Exodus 33:12, 13, 16, and 17, and to Moses as the receptor of grace and mercy in Exodus 33:19."⁹⁶⁰

Scholars exercise a couple of approaches to deal with the peculiarities of the usage of the term δόξα in the Gospel. First, there are studies where matters of δόξα in the Gospel are

⁹⁵⁷ Which causes Hooker to inadequately associate dwelling of (the δόξα of) God in the σκηνή *outside* of the camp due to Israel's failure at Sinai (Exodus 33:7–11) with εἰς τὰ ἴδια ἦλθεν (1:11) and further—as a benefit—with ἐσκήνωσεν ἐν ἡμῖν (1:14).

⁹⁵⁸ Hodges, *Grace after Grace*, especially 41–42. In our view, there is a profound truth to Hodges' observation; it is just that life of humanity is only an effect of the cause which is χάρις—the presence of God.

⁹⁵⁹ Dumbrell refers to Hooker, *Prologue*, 53–55 and Hodges, *Grace after Grace*, 40.

⁹⁶⁰ Dumbrell, *Grace and Truth*, 115.

studied from a particular perspective, concepts of Wisdom⁹⁶¹ and Light⁹⁶² being the most prominent. Second, there is a tendency to define the meaning of δόξα and cognates so broadly that almost anything fits under such definitions. These researchers would argue by following these steps: a) the NT authors without exception use δόξα as a biblical⁹⁶³ term to express the "divine mode of being", b) in the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially, c) in content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility.⁹⁶⁴ Along these lines Robert G. Bratcher evaluates that in the Gospel, "in many passages ... *doxa* means more than power, or majesty, or splendor, or honor, or greatness. It means 'the divine being,' 'the divine nature,' 'divinity,' 'the divine One'".⁹⁶⁵ Kerry S. Robichaux suggests yet another overarching connotation: "the core of meaning common to all the various senses of glory in the Gospel of John is the expression of some excellent virtue or virtues."⁹⁶⁶ This approach can neither satisfactorily explain the variety of connotations of δόξα in the Gospel⁹⁶⁷ nor adequately solve the peculiarities listed above.

⁹⁶¹ Witherington III, *John's Wisdom*, passim.

⁹⁶² Petersen, *John*, 74; see also Cook, *Glory*, 295.

⁹⁶³ As used in the LXX rather than in Hellenistic Greek.

⁹⁶⁴ Kittel, *δόξα in the NT*, 2:247 (cf. Luke 2:9; 9:31f.; 2 Peter 1:17; Acts 22:11; Revelation 15:8; 21:23).

⁹⁶⁵ Bratcher, *Glory*, 407. This scholar finds the meaning "divine nature" applicable to both occurrences of δόξα in 1:14 and further remarks, that the meaning "divine nature/status" applies to 2:11; 7:39; 11:4, 40; 12:16, 23, 28, 41; 13:31–32; 14:13; 15:8; 16:4; 17:1, 4, 5, 10, 22, 24.

⁹⁶⁶ Robichaux, *Glory*, 10.

⁹⁶⁷ Adherents of this approach realise this eventually. So Robichaux further deals with 7 (!) categories: "glory in the sense of simple praise, be it glory bestowed on humanity by God ..., glory bestowed on humans by humans, or vain self-glory ... the divine glory that is expressed in Christ ... : His divine, eternal glory, which He had with the Father in eternity past; His glorification of the Father, which He, as both the Son of God and the one of Man, accomplished

Third, there are attempts to define the meaning of δόξα and cognates against some background alleged for the Gospel. Such scholars would a) argue for a certain background for the Gospel, b) consider the general scope of meanings inherent in δόξα and cognates in the alleged background, and c) try to apply the connotations of δόξα found in the alleged background to occurrences of δόξα and cognates in the Gospel. There are two dangers in the approach. On the one hand, a wrong background—Gnostic, Hellenistic, etc.—can be suggested for the Gospel. On the other hand, the right, Jewish background can be utilised in such a generic sense—"The Old Testament", "Early Jewish Literature", etc.—that it cannot really help to narrow down the possible scope of meanings of δόξα and cognates in the Gospel. So Beasley-Murray views δόξα and cognates in the Gospel mainly with reference to the book of Isaiah, so already with a rather broad brush. He maintains that the change of which the miracle of changing water into wine is a sign is the coming of the kingdom of God in and through Jesus. The picture of the kingdom of God as a feast is prominent in Judaism and in the synoptic teaching⁹⁶⁸, and abundance of wine is a feature of the feast, such as is attested in Isaiah 25:6. As in the OT the coming of God for His kingdom results in the gathering of the Gentiles to see His glory, and their proclamation of it to nations that have not seen it, as in Isaiah 66:19.⁹⁶⁹ Beasley-Murray further observes that the term "lift up" is closely associated with "glorify" (δοξάζω)⁹⁷⁰ and concludes that the lifting up of Jesus on the cross is one with His exaltation in heaven, and the *whole* event reveals His glory. As this scholar asserts, this event reflects Isaiah 52:13: "My servant ὑψωθήσεται καὶ δοξασθήσεται σφόδρα," i.e., will be exalted and greatly glorified.⁹⁷¹ Beasley-Murray concludes that, "The glory of God that Isaiah saw in his vision (Isa 6:1–4) is identified with the glory of the Logos-Son, in

on the earth; and His won glorification by the Father, by the Spirit, and by believers. (Robichaux, *Glory*, 10).

⁹⁶⁸ This scholar gives as examples Matthew 5:6; 8:11–12; Mark 2:19; Luke 22:15–18, 29–30a.

⁹⁶⁹ Beasley-Murray, *John*, 33.

⁹⁷⁰ This scholar invites to compare 12:23 with 13:31–32; 17:1.

⁹⁷¹ Beasley-Murray, *John*, 131.

accordance with 1:18 and 17:5.⁹⁷² The book of Isaiah as the frame of reference obviously cannot explain all of the occurrences of cognates of δόξα in the Gospel in a conceptually coherent way. So this scholar brings in also the book of Exodus as yet another background, again in a noticeably generic way,

The language [of σκηνόω/δόξα] is evocative of the revelation of God's glory in the Exodus—by the Red Sea, on Mount Sinai, and at the tent of meeting by Israel's camp (especially the last; see Exod 33:7–11; for the glory in and upon the Tabernacle cf. Exod 40:34–38). The Exodus associations are intentional, and are part of the theme of the revelation and redemption of the Logos-Christ as fulfilling the hope of a *second* Exodus.⁹⁷³

To this already rather broad spectrum of Isaiah and Exodus combined, Beasley-Murray still adds the Wisdom concept as,

... a coalescence of Semitic and Greek thought, wherein the principle of creation becomes the expression of the glory of the Almighty, pervading the whole creation and the souls of men. This concept plays a major part in the formulation of the hymn within the prologue, but it also is a major constituent in the Christology of the Gospel as a whole.⁹⁷⁴

As a result, the alleged frame of reference turns out to be so generic that the whole approach of interpreting cognates of δόξα in the Gospel against such a background becomes unreliable.

These views are so broad they are immune to critique and can not be verified or falsified.

6.2 Evaluation of previous attempts to trace concepts of (ἡ) χάρις καὶ (ἡ)

ἀλήθεια, χάρις, and δόξα throughout the Gospel

Attempts to trace the terminology of δόξα, ἀλήθεια, and χάρις throughout the Gospel are numerous, but there are six fundamental errors that have been commonly made in the process. First, researchers simply ignore the issue of tracing the terms (especially χάρις, as not

⁹⁷² Beasley-Murray, *John*, 217.

⁹⁷³ Beasley-Murray, *John*, 14.

⁹⁷⁴ Beasley-Murray, *John*, lx.

appearing beyond the Prologue).⁹⁷⁵ Second, scholars attempt to avoid tracing χάρις by assigning a *figurative*—"gospel"⁹⁷⁶, "prophecy"⁹⁷⁷, "riches of divine life"⁹⁷⁸, "salvation"⁹⁷⁹, etc.—connotation to the term whereas the meaning of χάρις is actually *literal*: Χάρις in χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια denotes the graciousness of the character of God; Χάρις in χάριν ἀντὶ χάριτος depicts the gracious presence of God. Third, scholars attempt to avoid tracing χάρις by declaring (ἡ) χάρις καὶ (ἡ) ἀλήθεια as hendiadys with the single objective

⁹⁷⁵ For example, Lincoln first recognises that, "In the prologue, ... the grace and truth previously associated with the glory of Yahweh in the covenant with Moses (cf. Exod 34:6) [are] now associated with the glory of the incarnate Logos (1:14)" (Lincoln, *Truth*, 232). But he then drops χάρις and abandons the original connotation of ἀλήθεια maintaining that the latter term embraces the entire issue at stake in the cosmic lawsuit. 'Αλήθεια in the Gospel, then, becomes a term denoting a rather controversial variety of, "the true judgment about God's acting in Jesus in a salvific trial that intends life for the world", "the reality of God's existence", God's "self-expression ... embodied in Jesus", "the establishment of the divine verdict of life" through the death of Jesus, "love between the Father and the Son", "the reliability of the divine word", "the oneness between Jesus and God"⁹⁷⁵ (Lincoln, *Truth*, 188, 230–231, 246). Not only do these definitions widely deviate from the original—divine quality—meaning of ἀλήθεια initially declared in the Prologue to indicate the way the word should be perceived further in the Gospel. But they also do not allow for χάρις, the other divine quality of the pair!

⁹⁷⁶ Westcott, *John*, edition of 1908, 24–26.

⁹⁷⁷ Origen, book *John*, VI:3 (ANF 10, 352).

⁹⁷⁸ Schnackenburg, *John 1–4*, 275. Schnackenburg evaluates that the Evangelist in rendering χάριν ἀντὶ χάριτος, "is not just thinking of the superabundant mercy of God. He also means the riches of divine life which the Logos receives from the Father (5:26) and from which he enriches his own (10:10)."

⁹⁷⁹ Beasley-Murray is exemplary, "the salvation brought by the Word thus is defined in terms of inexhaustible grace, a significant feature in view of the absence of further mention of χάρις in the Gospel." (Beasley-Murray, *John*, 15).

meaning “gracious truth” or “gift of truth”⁹⁸⁰; whereas (ἡ) χάρις καὶ (ἡ) ἀλήθεια actually denote two subjective qualities of the divine character. Fourth, scholars attempt to trace χάρις throughout the Gospel as if χάρις of the Prologue stood for just *one* concept whereas there are actually *two*: Χάρις in χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια is a subjective quality of the character of God; Χάρις in χάριν ἀντὶ χάριτος is an objective reality of the gracious presence of God. Fifth, scholars attempt to trace χάρις throughout the Gospel as if ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο meant that graciousness and consistency in character were only *inherent in* Jesus Christ whereas they were not only inherent in but also actually *bestowed through* Jesus Christ *onto* believers. Sixth, scholars attempt to trace concepts of δόξα and χάρις throughout the Gospel as if these were *unrelated* categories whereas they are actually *interrelated*. One of the subjective qualities of the character of God (χάρις, 1:14, 17) is one of the attributes of the character of God (δόξα). The objective reality of the presence of God (χάρις, 1:16) is evident in four covenantal aspects of God’s δόξα: the visible appearance of God (δόξα), the intrinsic character of God (δόξα), the miraculous splendour verifying the presence of God (ἐνδοξα), and the divine honour confirming the presence of God (ἐνδοξασθήσομαι).

6.3 Concepts of (ἡ) χάρις καὶ (ἡ) ἀλήθεια, χάρις, and δόξα throughout the Gospel with reference to the covenant of the gracious presence of God (χάρις) originated at Sinai (Exodus 33:12–34:10 LXX)

We have established that John 1:14 alludes to Exodus 34:6. We have also demonstrated that John 1:14–18 alludes to Exodus 33:12–34:10 LXX. This makes it only natural to propose that it is the usage of terms δόξα, χάρις, and ἀλήθεια in Exodus 33:12–34:10 LXX that defines connotations of terms δόξα, χάρις, and ἀλήθεια in the Prologue and throughout the Gospel. Our study argues that the Gospel’s concepts of (ἡ) χάρις καὶ (ἡ) ἀλήθεια, χάρις, and δόξα are developed with reference to the covenant of the gracious presence of God (χάρις) originated at Sinai (Exodus 33:12–34:10 LXX), reinforced in Jesus, and retained through the

⁹⁸⁰ Or any other meaning behind the wrongly alleged hendiadys, to that matter.

Spirit. We advocate that the Gospel follows the Sinaitic paradigm of the covenant of χάρις in the following aspects: 1) the character of God—qualities (ἡ) χάρις καὶ (ἡ) ἀλήθεια—is bestowed onto believers, 2) the presence of God is incessant—χάριν ἀντὶ χάριτος—to believers, and 3) the four aspects of the presence of God—the visible appearance of God (δόξα), the intrinsic character of God (δόξα), the miraculous splendour verifying the presence of God (ἐνδοξα), and the divine honour confirming the presence of God (ἐνδοξασθήσομαι)—are evident to believers in the course of the revelation and ratification⁹⁸¹ of the covenant of χάρις.

6.3.1 The character of God—qualities (ἡ) χάρις καὶ (ἡ) ἀλήθεια—is bestowed onto believers

We have demonstrated that the phraseology of πλήρης χάριτος καὶ ἀληθείας (1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (1:17) alludes to מְנַחֵם רַחֲמָנָא (Exodus 34:6). At Sinai, the expression מְנַחֵם רַחֲמָנָא clearly depicts the *character* of God. Therefore, the Prologue's phraseology of πλήρης χάριτος καὶ ἀληθείας and ἡ χάρις καὶ ἡ ἀλήθεια introduces Jesus as possessing the intrinsic—ultimately gracious and consistent—character of God. The Gospel no doubt unfolds this concept. Our major concern, though, is that rare attempts to trace ἡ χάρις καὶ ἡ ἀλήθεια throughout the Gospel are confined⁹⁸² to demonstrating that Jesus *Himself* is depicted as gracious or/and consistent in character, as if ἡ χάρις καὶ ἡ ἀλήθεια were inherent only *in* Christ. We argue that Jesus not only possesses ἡ χάρις καὶ ἡ ἀλήθεια but also grants these qualities of

⁹⁸¹ We use cognates of “to ratify” in the sense of “to confirm or make valid”, “to guarantee or ensure the fulfilment of”, “to declare or confirm the truth or correctness of”, “to consummate, carry out, bring to fulfilment or completion” (*The Oxford English Dictionary* 13, 215).

⁹⁸² With the exception of Smith, *Grace upon Grace*, passim.

the character of God to believers.⁹⁸³ This concept of bestowing the divine character onto humans is introduced in the Prologue and further developed throughout the rest of the Gospel.

6.3.1.1 The divine character is depicted in terms of qualities, glory, and name in the course of the revelations of God at Sinai and as Jesus

At Sinai, the LORD addresses Moses from the midst of a burning bush. God sends the man to deliver the people. Moses expresses a concern, "Now they may say to me, 'What is His name?' What shall I say to them?" God answers, אֲנִי הָאֵל אֲשֶׁר אֲדֹנָי.⁹⁸⁴ The larger significance of the Hebrew term שֵׁם "name" is a "designation of God, specifically of Yahweh ...; = his reputation, fame ...; especially as embodying the (revealed) character of Yahweh."⁹⁸⁵ With this in mind John I. Durham correctly asserts, "What Moses asks, then, has to do with whether God can accomplish what he is promising. What is there in his reputation ... that lends credibility to the claim in his call?"⁹⁸⁶

Moses' second encounter with God at Sinai is remarkably similar to the first one. Only now Moses' concern is whether Yahweh will be *present* and go up from Sinai with the people, in spite of the sin of idolatry the people have committed. Again, it is the matter of the character that

⁹⁸³ Origen suggested, "God ... made grace and truth through Jesus Christ, that grace and truth which came to man." (Origen, *John*, book VI:3; ANF 10, 353). Boismard maintained that, "grace and fidelity come from God to us, they have been 'made' in us by Jesus Christ, they have become our own possession, qualities of our heart." (Boismard, *Prologue*, 64, similarly 62, 70). But the scholars have not gone beyond this mere assertion.

⁹⁸⁴ As Durham puts it, "To the question מַה שְׁמוֹ, 'What is His name?' or, better, 'What is He *really* like?' Yahweh replied, 'I really AM' " (Durham, *Exodus*, 452).

⁹⁸⁵ BDB, 10356.

⁹⁸⁶ Durham, *Exodus*, 38. This scholar points out similar cases depicted in Numbers 6:27; Deuteronomy 12:5, 11; 16:2–6; Psalms 8:1, 74:7; Amos 5:8, 9:5–6; Jeremiah 33:2.

defines the outcome. At the outset Moses appeals to the Lord's former appraisal, "I know you by name, and you have indeed found favor in my estimation."⁹⁸⁷ It is hardly the proper name "Moses" that is in view here. One does not find favour just on the basis of the given name. Besides, the LORD has known the birth name of the man long before this conversation occurs (Exodus 3:4). No narrative earlier in Exodus (cf. Exodus 33:17) reports of Yahweh making this statement about Moses, though Exodus 32:9–10 reflects a similar theme.⁹⁸⁸ The LORD says to Moses, "I have seen this people, and behold, they are an obstinate people. Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation." (Exodus 32:9–10). Apparently, God favours Moses because of the man's character. Hence, the expression "I know you by name", among other connotations⁹⁸⁹, carries the meaning "I know your character".⁹⁹⁰

Their following dialogue only confirms this pattern. The LORD acknowledges the quality of Moses' character, "you have found favor in My sight and I have known you by name." (Exodus 33:17 LXX). Now—almost "in return"—Moses wants to know the character of God, as the man says, "... how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us ... ?" (Exodus 33:16 LXX). Actually, it is in God's character to favour people as the LORD agrees, "I will also do this thing of which you have spoken ..." (Exodus 33:17 LXX). So, Yahweh has promised. But is it in His character to fulfil the promised? Hence, Moses seeks for a vivid confirmation of God's character as the man immediately replays, "I pray You, show me Your glory!" (Exodus 33:18 LXX) The LORD makes no mistake. To Moses' request presented in terms of *glory* God responds with categories of the *character* apparently expressed in terms of qualities/name. Yahweh promises, "I Myself will

⁹⁸⁷ Translation as in Durham, *Exodus*, 44.

⁹⁸⁸ Durham, *Exodus*, 446.

⁹⁸⁹ Such as "singling out", etc.

⁹⁹⁰ The LXX translates בְּשֵׁם "by name" with παρὰ πάντας "beyond, above all" (Exodus 33:12).

make all My goodness⁹⁹¹ pass before you, and will proclaim the *name* of the LORD before you; and I will be *gracious* to whom I will be *gracious*, and will show *compassion* on whom I will show *compassion*." (Exodus 33:19; emphasis added). The LORD is willing to give "a description not of how he *looks* but of how he *is*,"⁹⁹² to demonstrate the character of God.

This pattern is further crystallised in the very event of the theophany. Moses calls upon the *name* (Exodus 34:6 LXX) of the LORD, God's *glory*⁹⁹³ passes before Moses, and the LORD proclaims the *qualities*, "The LORD, the LORD God, *compassionate and gracious, slow to anger, and abounding in lovingkindness and truth ...*" (Exodus 34:6). Hence, as Durham puts it, "As the first request became the question that led to the revelation of Yahweh's name, so the second request becomes the plea that leads to the revelation of Yahweh's character ... the exegesis of the revelation of his name ..." ⁹⁹⁴

Three categories—the qualities, the glory, and the name—are utilised to denote the character of God in the course of the theophany at Sinai.⁹⁹⁵ We have established that the revelation as Jesus models after the theophany at Sinai. We further argue that the same three Sinaitic categories are utilised to depict the character of God in the Gospel: in terms of *qualities* in the Prologue (1:14, 17) and giving/breathing God's Holy Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια onto believers (3:34; 19:30; 19:37; 20:22); in terms of *glory* in the Prologue (1:14, 17) and Jesus

⁹⁹¹ The LXX translator realises this well: טוב "goodness" is interpreted with δόξα "glory". So also modern translators agree. Durham evaluates, "טוב refers not to an appearance of beauty but to a recital of character." (Durham, *Exodus*, 452). Notice "all my attributes" for כָּל-טוֹבֵי of Exodus 33:19 in Houtman, *Exodus* 20–40, 701.

⁹⁹² Durham, *Exodus*, 452.

⁹⁹³ Cf. the LORD's, "while My glory is passing by" (Exodus 33:22).

⁹⁹⁴ Durham, *Exodus*, 455. Similarly, Dumbrell, *Grace and Truth*, 114.

⁹⁹⁵ The original Sinaitic association of the three categories had been perhaps noticed and further echoed. Cf. Psalm 44:27/43:27 OG; 84:12/83:11 OG; 89:25; 138:2; 115:1.

giving God's δόξα to believers (17:22); in terms of *name* in Jesus manifesting/making God's name known (17:6, 26). Remarkably, all three categories depict the character being bestowed onto believers.

6.3.1.2 Jesus bestows God's character of ἡ χάρις καὶ ἡ ἀλήθεια

(1:17) and gives/breathes God's Holy Spirit of (ἡ) χάρις καὶ
(ἡ) ἀλήθεια onto believers (3:34; 19:30; 19:37; 20:22)

We advocate that the Prologue's statement ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο introduces the concept of the qualities of the character of God bestowed onto believers by Jesus Christ. The Son possesses the Father's character πλήρης χάριτος καὶ ἀληθείας. But the Evangelist also reports ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. First, the preposition διὰ assumes a recipient. There must be someone beyond Moses and Jesus to whom ὁ νόμος/ἡ χάρις καὶ ἡ ἀλήθεια are conveyed. Second, structurally the two halves of this statement are exactly balanced. This balance defines the recipient: since the Law was given through Moses (to the people) then ἡ χάρις καὶ ἡ ἀλήθεια must have been granted through Jesus Christ (to the people) as well. Third, the verb ἐγένετο indicates that ἡ χάρις καὶ ἡ ἀλήθεια—qualities of the character of God—were conveyed to the people in a way just as real as it was the case with every act of γίνομαι depicted in the Prologue (1:3, 3, 3, 6, 10, 12, 14, 15). Hence, the qualities ἡ χάρις καὶ ἡ ἀλήθεια must be tangible and remain in the world just as well. Fourth, since the statement's components ὁ νόμος—the legal corpus—and ἡ χάρις καὶ ἡ ἀλήθεια—the qualities of the character—belong to different dimensions, then they cannot be either contrasted or compared; neither can they replace or fulfil one another. Therefore, the phrase ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο introduces a progression (in both quantity and quality) from the Sinaitic "Moses *alone* only *heard* of God's character being משה שָׁמַע בְּעַד ה'

Gospel's "Jesus *bestowed*⁹⁹⁶ ἡ χάρις καὶ ἡ ἀλήθεια—qualities of the character of God—onto *all* believers".⁹⁹⁷

We propose that the Spirit plays the key role in the bestowal of the character of God—qualities (ἡ) χάρις καὶ (ἡ) ἀλήθεια—onto believers. Jesus thrice refers to the Spirit as τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13).⁹⁹⁸ Eventually, though, the audience of the Gospel realises that the Spirit is not τὸ πνεῦμα τῆς ἀληθείας only but actually the Spirit of ἡ χάρις καὶ ἡ ἀλήθεια. The Evangelist renders, "... Scripture says, 'THEY SHALL LOOK ON HIM WHOM THEY PIERCED.'" (19:37). This is a *quotation* from Zechariah 12:10.⁹⁹⁹ The writer's explicit reference "Scripture says" invites the audience to consider the OT passage as evidence (cf. 5:39). So the audience follows the hint only to find that there is more to the prophecy than meets the eye. Zechariah reports of the LORD's promise,

I [the LORD] will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace [πνεῦμα χάριτος] and of supplication, so that they will look on Me whom they have pierced ...¹⁰⁰⁰

The audience recalls that Jesus breathes on the disciples (gathered in Jerusalem and looking at Jesus pierced) and says to them, "Receive the Holy Spirit." (20:22). The audience realises that the Holy Spirit is not only τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13) but also πνεῦμα χάριτος

⁹⁹⁶ The middle of ἐγένετο indicates that Jesus possesses ἡ χάρις καὶ ἡ ἀλήθεια Himself. Of course, Jesus is πλήρης χάριτος καὶ ἀληθείας (1:14).

⁹⁹⁷ Believers remain human beings; they are not divinised. The conformity of the character restored to humans to the divine character allows believers to dwell in the presence of God.

⁹⁹⁸ There is no reference to τὸ πνεῦμα τῆς ἀληθείας in the OT Scripture (cf. Schweizer, *πνεῦμα*, 6:443). It is exactly Jesus, though, who is perfectly qualified to illumine this matter of the Spirit for the Son and the Father are one (10:30 et al); so the Scripture is not broken (10:35).

⁹⁹⁹ Menken, *Zechariah 12:10*, 167–186.

¹⁰⁰⁰ Zechariah 12:10 (NASB, to simplify; for the Hebrew/Greek discrepancy see Menken, *Zechariah 12:10*, 167–186).

(19:37; Zechariah 12:10). Summarily, this makes the Holy Spirit the Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια. The audience further grasps that Jesus has been *full* [ἐκ μέτρου] of the Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια from the very beginning (1:14; 1:32; 3:34). Hence, ἡ χάρις καὶ ἡ ἀλήθεια—qualities of the character of God—are conveyed to believers (1:32–33; 3:34; 20:22; notice also 15:11; 16:13; 17:13) by the means of the Spirit (3:34; 14:17; 15:26; 16:13; 19:37 cf. Zechariah 12:10; (19:30); 20:22).

Now, the time when “the Spirit was not yet *given*, because Jesus was not yet glorified” (7:39) is over. Jesus is glorified on the cross; believers receive the Spirit. The post-resurrection audience naturally envisions both qualities ἡ χάρις καὶ ἡ ἀλήθεια in various references to the Spirit in the Gospel: “...an hour is coming, and now is, when the true worshipers will worship the Father in spirit [i.e. in grace] and truth; for such people the Father seeks to be His worshipers.” (4:23); “God is spirit [of grace and truth], and those who worship Him must worship in spirit [i.e. in grace] and truth.” (4:24); “... the Spirit of [grace and] truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.” (14:17); “When the Helper comes, whom I will send to you from the Father, *that* is the Spirit of [grace and] truth who proceeds from the Father, He will testify about Me,” (15:26); “... when He, the Spirit of [grace and] truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.” (16:13).

6.3.1.3 Jesus gives God’s character (δόξα) to believers (1:14, 17; 17:22)

Jesus reports to the Father, “The glory which You have given Me I have given to them, that they may be one, just as We are one” (17:22). There are many suggestions as to what the nature of that “glory” is. C. K. Barrett proposes it to be the unity with the death and resurrection of Jesus from which that life flows.¹⁰⁰¹ Beasley-Murray evaluates, “the glory of the Christ is the

¹⁰⁰¹ Barrett, *John*, 513.

glory of God's love, beheld by his people, and transforming them into bearers of Christly love."¹⁰⁰² Bultmann views it as the *name* of God and the *words* of God given to Jesus, by which Jesus is known and confessed as Revealer and Redeemer (cf. vv 8, 11, 14).¹⁰⁰³ Marie J. Lagrange understands it as the incarnate glory, which is Jesus' divine glory, at once veiled and revealed in His ministry.¹⁰⁰⁴ Pancaro evaluates,

The δόξα which Jesus has received from the Father and given to the disciples [John 17:22] is neither grace,¹⁰⁰⁵ nor faith,¹⁰⁰⁶ nor the glory of the resurrection,¹⁰⁰⁷ but a share in the very unity he has with the Father,¹⁰⁰⁸ or, better yet, it is the radiance of his communion of love with the Father as revealed to the disciples and as creatively drawing them into this communion of love.¹⁰⁰⁹ This "Liebesgemeinschaft" has become a reality (in Christ) for the disciples and shines forth in them just as it shines forth in Christ. His δόξα has become their δόξα.¹⁰¹⁰

Schnackenburg suggests that glory is the divine life which is the eternal life brought by Jesus, anticipating its fullness in the world to come.¹⁰¹¹ Beasley-Murray, though, having listed the

¹⁰⁰² Beasley-Murray, *John*, 305.

¹⁰⁰³ Bultmann, *John*, 513.

¹⁰⁰⁴ Lagrange, *Évangile selon Saint Jean*, 427–428.

¹⁰⁰⁵ Chrysostom; Lagrange, *Évangile selon Saint Jean*.

¹⁰⁰⁶ Bultmann, *Johannes*, 395.

¹⁰⁰⁷ Pancaro makes a reference "Thomas Aq., ad loc." in the footnote (Pancaro, *Law*, 236).

¹⁰⁰⁸ A. Schlatter, *Johannes*; Schlatter, *Der Evangelist*.

¹⁰⁰⁹ Wilhelm Thüsing, *Erhöhung*, 182–185.

¹⁰¹⁰ Pancaro, *Law*, 236. To Pancaro this explains the nature of "that δόξα which comes from God and which men are asked to "seek" (5,44), to "love" (12,43)."

¹⁰¹¹ Schnackenburg, *John 13–21*, 192.

views above¹⁰¹² summarises, “Unfortunately the precise nature of that “glory” given to believers is uncertain.”¹⁰¹³

As we have evidenced, at the theophany at Sinai the concept of character is expressed in terms of glory.¹⁰¹⁴ The revelation as Jesus is modelled after the theophany at Sinai. The concept of glory denoting the character (1:14) and conveyed to believers (1:17¹⁰¹⁵) is introduced in the Prologue. It is only natural to recognise that in the conversation with the Father, the Son by “glory” means the “character”. This makes much sense of Jesus’ report. Consider, “The glory [cf. *δόξα*] which You have given Me [cf. *δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας*] I have given to them [cf. *ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο*], that they may be one, just as We are one ...” (17:22, cf. 1:14; 17:24). It is the *character* of God that Jesus conveys to believers. The Lord restores the image of God in people so that they may become one.

6.3.1.4 Jesus manifests/makes God’s character (*δόγμα*) known to believers (17:6, 26)

Jesus makes a puzzling¹⁰¹⁶ petition with reference to the name, “Holy Father, keep them in Your name, *the name* which You have given Me [*τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ*

¹⁰¹² With the exception of Pancaro’s view; Pancaro, *Law* is neither listed in the bibliography nor referred to in Beasley-Murray, *John*.

¹⁰¹³ Beasley-Murray, *John*, 302.

¹⁰¹⁴ Notice interpretation of *δόξα* with *πάσα δόξα ἀνθρώπου* (Isaiah 40:6) and *ἐνδοξος* (Sirach 44:1).

¹⁰¹⁵ The singular of *ἐγένετο* correlates *ἡ χάρις καὶ ἡ ἀλήθεια* (1:17) with the intrinsic character (*δόξα*) of God (1:14).

¹⁰¹⁶ As Beasley-Murray gently puts it, “the precise meaning of the petition is variously construed” (Beasley-Murray, *John*, 299).

δέδωκάς μοι], that they may be one even as We are." (17:11). It is most natural¹⁰¹⁷ to translate ἐν as "in," and to interpret the prayer, "Keep them in Your name" or, more fully, "*in adherence to what Jesus has revealed to the disciples of the character of God*"¹⁰¹⁸. Researchers essentially agree that Jesus' petition "Father, keep them in Your name" has God's character in view.¹⁰¹⁹ The difficulty arises when scholars attempt to *coherently* explain 1) the matter of "giving" the Father's name to the Son, and 2) just how exactly this commonality of the "name" enables believers to be one even as the persons of the Divine are. What scholars fail to realise is that the concept of the character is readily applicable not only to the rest of this petition (17:11) but also to all of the interrelated ὄνομα sayings preserved in the prayer (17:6, 11, 26).

The Sinaitic paradigm of the character expressed in terms of name (see especially Exodus 33:19 & 34:5–6) allows one to interpret the whole phrase coherently: Jesus prays, "Holy Father, keep them in Your name [כְּבִרְיֹתָ וְשִׁמְךָ, cf. Exodus 34:5–6], *the name* which You have given Me [ὡς μοινογενεὺς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας], that they may be one even as We are." (17:11). The petition addresses the matter of bestowing of the divine character (described in terms of the name identical to the Father and the Son) to believers. In turn, the conformity of the character restored to humans to the divine character allows believers to be one with the Divine just as the Son and the Father who possess the same character are.

¹⁰¹⁷ It is possible to translate ἐν τῷ ὀνόματί σου as "by Your name," and to interpret as "protect by the power of your name". So suggest Bruce, *John*, 332; Bultmann, *John*, 503; W. Heitmüller, *Das Evangelium des Johannes*, 132–34; Hoskyns, *John*, 500; NEB; Schlatter, *Der Evangelist*, 321. Such approach seems to be lacking the argumentation, though. Bruce appeals to the alleged parallelism of, "Save me, O God, by Your *name*, and vindicate me by Your *might*" (Psalm 54:1). But this may or may not be a case of parallelism.

¹⁰¹⁸ Beasley-Murray, *John*, 299. So also Barrett, *John*, 507; Lagrange, *Évangile selon Saint Jean*, 445; Lindars, *John*, 524; Schnackenburg, *John* 13–21, 180.

¹⁰¹⁹ So Beasley-Murray, *John*, 299. Notice interpretation of שִׁמְךָ with ὄνομα (both of God) in Psalm 44:27/43:27 OG.

This interpretation of 17:6 is only confirmed if one takes the interrelated 17:6, 11, and 26 into consideration. Further in the Prayer Jesus accounts to God, "I have manifested Your name [ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο ... ἐξηγήσατο] to the men whom You gave Me out of the world ..." (17:6). Christ even reinforces, "... I have made Your name known to them [ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ... ἐξηγήσατο], and will make it known, so that the love with which You loved Me may be in them, and I in them." (17:26). It is not the proper name יהוה that is being manifested and made known to believers; there can be no doubt they are perfectly aware of it. Surely, it is the character of God that is in view, as ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. And again, this conformity of the character allows the unity now expressed by Jesus' request, "so that the love with which You loved Me may be in them, and I in them."

Hence, the three Sinaitic categories are utilised in the Gospel to depict the bestowal of the character of God onto believers: in terms of *qualities* (1:14, 17; 3:34; 19:30; 19:37; 20:22), *glory* (1:14, 17; 17:22), and *name* (17:6, 26). This conformity of the divine character inherent in God and now granted to people allows their oneness.

6.3.2 The presence of God is incessant—*χάριν ἀντὶ χάριτος—to believers*

We argue¹⁰²⁰ that the presence of God is conceptually attested in the Gospel with reference to the covenant of *χάρις*. The *subject* of the covenant of *χάρις* is the very presence of

¹⁰²⁰ The Gospel attests to the presence of God in other numerous ways. The Evangelist declares θεὸς ἦν ὁ λόγος ... καὶ ὁ λόγος σὰρξ ἐγένετο (1:1, 14) and depicts Jesus as μονογενὴς θεός (1:18). Jesus' Ἐγὼ εἰμι (cf. 8:58 and Exodus 3:14, Isaiah 43:10), ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν (10:30), ὁ ὥρακός ἐμὲ ὥρακεν τὸν πατέρα (14:9) sayings (cf. 5:18; 10:33) and Thomas' recognition of Jesus as Ὁ κύριός μου καὶ ὁ θεός μου (20:28) serve the same purpose. The Spirit (4:24), the

God (Exodus 33:12–34:10 LXX). The *ratification* of the covenant of χάρις is prescribed by the articles of the covenant preserved in its χάρις cluster (Exodus 33:12, 13, 16, 17; 34:9–10 LXX). The Prologue introduces the *subject*: the presence of God is incessant—χάριν ἀντὶ χάριτος; it was regained at Sinai, reinforced in Jesus, and retained through the Spirit. The whole Gospel attests to the *ratification* of the covenant of χάρις conducted in full accord with the articles of the covenant.

6.3.2.1 Subject of the covenant of χάρις—the presence of God among people

According to the covenant of χάρις¹⁰²¹, God's χάρις is the gracious presence of Himself. Prior to the covenant of χάρις the people did observe the presence of God on Mount Sinai but could not approach it safely (Exodus 19:12–23; 24:1–2, 17). Later the people failed God (Exodus 32:1f.). Moses tried to make an appeal on behalf of the people but the Lord objected, "... let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation." (Exodus 32:10). At Moses' plea, the Lord changed His mind about doing harm to His people (Exodus 32:14) but withdrew His presence (Exodus 32:34–33:3) and notified the nation, "I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way." (Exodus 33:3, 5). The glory of the LORD moved outside of the camp (Exodus 33:7–11). Moses interceded on behalf of the people, asking for the presence (χάρις) of God to return (Exodus 33:12–33:9). This request was granted; the LORD made His presence dwell among the people. As the Lord ratified the covenant of χάρις with the nation (Exodus 34:10f.), the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle (Exodus 40:34–35). Later on, God became flesh and ἐσκήνωσεν "tabernacled" among believers (1:1, 14). The Prologue introduces the subject of the covenant of χάρις. The

Wisdom, the Revealer (1:18; 6:46; 14:9), and the Son of Man (1:47–51; 3:12–13; 6:60–62) aspects of the Gospel contribute to the case.

¹⁰²¹ Originated at Sinai, see Exodus 33:12–34:10.

presence of God is incessant—*χάριν ἀντὶ χάριτος*: it was regained at Sinai, reinforced in Jesus, and retained through the Spirit.

6.3.2.2 Ratification of the covenant of *χάρις*

The ratification of the covenant of *χάρις* is prescribed by the articles of the paradigmatic Sinaitic covenant as preserved by its *χάρις* cluster (Exodus 33:12, 13, 13, 16, 17; 34:9–10). The whole Gospel attests to the *ratification* of the covenant of *χάρις* conducted in full accord with the articles of the covenant. To demonstrate this we will compare articles of the Sinaitic paradigmatic covenant of *χάρις* with the account of the Gospel.

6.3.2.2.1 *God's χάρις is experienced when God leads people and gives rest, goes before and with people; God is present in grace, not in wrath*

According to the Sinaitic covenant of *χάρις*, God's *χάρις* is experienced when God leads people (Exodus 33:12 LXX; cf. 33:15) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14 LXX; cf. 34:15) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). So Moses pleads with the Lord,

... Lo! thou sayest to me, Lead on [*ἀνάγαγε*] this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, ... thou hast grace [*χάριν*] with me.¹⁰²²

This is not actually a request for guidance. Guidance had already been promised (Exodus 33:2 LXX). The real question is whether God will lead the people Himself.¹⁰²³ Crucially,

¹⁰²² Exodus 33:12 LXE

¹⁰²³ Durham (who comments on the Hebrew text) evaluates, "Moses is represented raising the question by asking who is to go with him and with Israel ... The real question, of course, is the continuation of Yahweh's Presence with Israel, ... when Yahweh ... promises after all that he *will* go, Moses blurts out in a flood of relief, this real concern." (Durham, *Exodus*, 448). Wevers

Moses seeks God to be present in *grace*, rather than in wrath—which is the reason God had said He would not go up with the people (Exodus 33:3 LXX). Hence, the Lord leading the people is a feature characteristic of God's χάρις. This becomes clearer as Moses further persuades Yahweh. God promises to give relief to Moses personally, "I myself will go before [προπορεύσομαι] thee, and give thee rest". Moses, though, identifies himself with the nation, "If thou go not up [πορεύῃ] with us thyself, bring me not up [ἀναγάγῃς] hence." (Exodus 33:15 LXX). The man's major concern is the gracious presence of God among all the people as Moses presses on, "... how shall it be surely known, that both I and this people have found grace [χάριν] with thee, except only if thou go [συμπορευομένου] with us? ..." (Exodus 33:16 LXX). The Lord agrees, "I will also do for thee this thing, which thou hast spoken; for thou hast found grace [χάριν] before me ..." (Exodus 33:17 LXX). Moses again seeks to confirm this later, "If I have found grace [χάριν] before thee, let my Lord go [συμπορευθήτω] with us ..." (Exodus 34:9 LXX). This dialogue's emphasis on ἀνάγω, προπορεύομαι, πορεύομαι, συμπορεύομαι (Exodus 33:14–16; 34:9 LXX) makes clear that God's χάρις is at work when the Lord graciously goes before and with the people Himself.

This notion of God leading people, the Lord going before and with people is echoed in the Gospel. The Son goes [πορεύομαι] to the Father before the disciples (14:2–4). Jesus is the Good Shepherd who calls His "own sheep by name and leads them out [ἐξάγει]. ... goes ahead [πορεύεται] of them ...", the Shepherd who discloses, "I have other sheep ... I must bring [ἀγαγεῖν] them also" (10:1–16). Hence, the Gospel attests to the presence (χάρις) of God among the people.

6.3.2.2.2 *God's χάρις is attested when God reveals
Himself so that He may be evidently*

(who interprets the Greek text) agrees, "This was merely a bargaining ploy, since Moses was not really interested in having God's messenger pointed out to him; he wanted God himself to accompany the people ..." (Wevers, *Exodus LXX*, 547).

*known/seen, when the Lord lets people know
His ways so that people may know Him, when
God manifests His δόξα*

According to the Sinaitic covenant of χάρις, God's χάρις is attested when God reveals Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when the Lord lets people know His ways so that people may know Him (Exodus 33:13 LXX), when God manifests His δόξα (Exodus 33:18–34:10 LXX).

The Sinaitic stipulation "If then I have found grace [χάριν] in Your sight, reveal Yourself to me [ἐμφάνισόν μοι σεαυτόν]" (Exodus 33:13 LXX) is met in the Gospel exactly. The Sinaitic covenant of χάρις interrelates the revelation of various facets of the presence of God—the visible appearance (δόξα), intrinsic character (δόξα), and miraculous splendour (ἐνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά) (Exodus 33:12–34:10 LXX). So these connotations of the revelation are interrelated in the covenant of χάρις reinforced in Jesus. The Gospel reserves cognates of φανερώ exclusively for this purpose of depicting the revelation of the visible appearance, the intrinsic character (1:31; 2:11; 14:21–22; 17:6; 21:1–14; 17:6) and the miraculous splendour (1:5 & 3:21; 2:11; 7:3–4; 9:3) of the Divine.¹⁰²⁴

According to the covenant of χάρις, this revelation should be of a certain kind. There are three—one in Hebrew and two in Greek—major variants of reading for this article of the Sinaitic covenant of χάρις¹⁰²⁵: 1) the Hebrew variant reads "let me know Your ways that I may know You" [הוֹדִיעֵנִי נָא אֶת־דְּרָכֶיךָ וְאֶדְעָךָ], 2) A majority variant reads "reveal Yourself to me so that I may evidently see you" [ἐμφάνισόν μοι σεαυτόν γνωστῶς ἴδω σε],¹⁰²⁶ and 3) Göttingen LXX

¹⁰²⁴ Remarkably, in the book of Exodus cognates of φανερώ are utilised only twice (with the reference to the divine cf. Exodus 33:13 and John 1:5, 31; 2:11; 3:21; 7:4; 9:3; 14:21, 22; 17:6; 21:1, 14; with the reference to the lamp cf. Exodus 25:37 with John 5:35).

¹⁰²⁵ Exodus 33:13. See Göttingen LXX, *Exodus*, 370–371.

¹⁰²⁶ Rahlfs' LXX follows this variant.

constructs¹⁰²⁷ the critical¹⁰²⁸ reading, “reveal Yourself to me so that I may evidently *know* you” [ἐμφάνισόν μοι σεαυτὸν γινωσκῶς εἰδῶ σε].¹⁰²⁹ The Gospel attests to God’s χάρις according to all the

¹⁰²⁷ Basically, on the basis of the reading preserved in the MT. Wevers—the editor of Göttingen LXX, *Exodus*—recognises, “A majority itacistic variant reads ἴδω, but only εἰδῶ can be Exod in view of MT’s אִרְעָה” with the reference “As convincingly argued by Walters, 199f. See the discussion in THGE VII.O.” (Wevers, *Exodus LXX*, 548, footnote 12. In the THGE Wevers reasons, “Walters (199f) is certainly correct in insisting that εἰδῶ is the correct spelling of the original text, since the Hebrew has וְאִרְעָךָ, and not the verb רָאָה which the itacistic variant ἴδω would presuppose. When the variant ἴδω— vs. εἰδῶ— is at stake the Hebrew is usually decisive. It is, however, not automatic since in some contexts “to see” and “to know” are both possible interpretations. Here εἰδῶ can only represent the subjunctive of οἶδα, whereas ἴδω can only be the aorist subjunctive of ὁράω, and the former alone can correctly render אִרְעָךָ.” (Wevers, *Text History of the Greek Exodus*, 269). Peter Walters only observes, “Exod. 33:13, וְאִרְעָךָ, *that I may know thee* (AV), reads γινωσκῶς ἴδω σε in our editions; but F_o (εἰδῶς) pra₂ εἰδῶ, confirmed by *ut noscam* Arm. and the conflation *et noscam et vidam*, Eth., is the correct reading, which moreover is supported by Gen. 2:9 ... Mal. 3:18 ... Isa. 26:11 ...” (Walters (Katz), *The Septuagint*, 199f.).

¹⁰²⁸ In our view, Wevers’ decision over this matter is misleading from the standpoint of reconstructing the critical text. A majority variant does read ἴδω; hence the ἴδω reading is textually attested no less if not better than εἰδῶ. Under the circumstance, while reconstructing the critical text the governing issue must be not “how the interpreter should have correctly translated the parent text” but “how one chooses among extant variants of the text”. When it comes to choosing between ἴδω and εἰδῶ for וְאִרְעָךָ, the criteria of “the more difficult reading” should prevail and ἴδω should be chosen.

¹⁰²⁹ Arguing the case for a particular variant which the Evangelist utilised is not a viable option. In our view, the Evangelist may well have been acquainted with all the three readings: First, the Evangelist *translates* רַב־חֶסֶד וְאֵמֶת of Exodus 34:6 with (ἡ) χάρις καὶ (ἡ) ἀλήθεια. Then it is likely

three readings of the article. Göttingen LXX variant of the Sinaitic article renders γνωστῶς εἶδω; to reflect this reading, the Gospel greatly emphasises the matter of *knowing* the Divine (cf. 1:10, 1:26; 3:2; 4:22, 32; 5:13; 6:42, 69; 7:17, 26–27, 28; 7:51; 8: 14, 19, 28–32, 55; 9:24, 29, 30; 10: 4–5, 14–15, 38; 11:42; 12:35, 50; 15:15, 21; 16:3, 30; 17:3–26. Notice also the progression from “not knowing” to “knowing” in 1:31–33; 5:13; 9:12, 21, 25, 31; 11:49–51; 20:9, 14 & 21:4, 12). A majority variant reads γνωστῶς ἴδω; to account for this reading, the prominence of *seeing* Jesus in the Gospel is enormous (1:14, 18, 46; 6:36; 9:37; 12:21; 19:37; 16:16, 17–19; 19:35; 20:18; 20:20, 25, 27–29). The Hebrew text reads הוֹרְעֵנִי נָא אֶת־דֶּרֶךְךָ וְאֵדְעָךְ; to correspond to this reading, “the way” is a major concept of the Gospel (1:23; 14:4–6; cf. 10:1).

The request “reveal Yourself to me so that I may evidently *know/see* you” designed to attest to God’s χάρις actually deals with two facets of the presence of God: *knowing* the intrinsic character (δόξα) of God and *seeing* the visible appearance (δόξα) of God. So, as soon as God agrees (Exodus 33:13–17) to fulfil Moses’ appeal for evidently knowing/seeing God, the man wishes to have an immediate demonstration of both of these components. Moses requests, “Manifest Your glory to me” [Δεῖξόν μοι τὴν σεαυτοῦ δόξαν] (Exodus 33:18). Yahweh allows Moses to access both dimensions of presence of God but with reservations: to observe the visible appearance (δόξα) of God only from the back and to only hear of the intrinsic character (δόξα) of

that the writer is *acquainted* with the Hebrew text of Exodus 33:12–34:10, the context of the creed. Second, since both ἴδω and εἶδω variants are widely attested then both may have been available to the Evangelist. Third, the *et noscam et videam* Aeth conflated reading suggests that the presence of both ἴδω and εἶδω variants had been recognised; perhaps, a similar conflated reading had already been available to the Evangelist. Fourth, the three readings may well be conflated in the Gospel (14:5–9 remarkably altogether with yet another reference to the Sinaitic covenant δεῖξον ἡμῖν τὸν πατέρα alluding to Exodus 33:18 GLXX; see also 14:5–17; 19–31).

God. The LORD promises, "I will pass by before thee my glory [τῇ δόξῃ μου],¹⁰³⁰ and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity." (Exodus 33:19 LXE). Precautions are taken not to overexpose the man to the presence of God. Moses sees the visible appearance (δόξα) of God from behind and gets to *know* the intrinsic character (δόξα) of God רַב־חַסֵּד וְאֱמֶת (Exodus 34:6). Immediately after that, God promises that Moses will see the miraculous splendour of God (ἐνδοξα = τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστίν) (Exodus 34:10 LXX).

The Sinaitic stipulation "If then I have found grace [χάριν] in Your sight, ... Manifest Your glory to me [Δείξόν μοι τὴν σεαυτοῦ δόξαν]" (Exodus 33:13–18 LXX) is met in the Gospel exactly. The Sinaitic covenant of χάρις interrelates the manifestation of various facets of the presence of God—the visible appearance, intrinsic character, and miraculous splendour (ἐνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά) (Exodus 33:12–34:10 LXX). So does the Gospel utilise cognates of δέικνυμι¹⁰³¹ exclusively for the purpose of depicting the manifestation of the visible appearance (14:8–9; 20:20), the intrinsic character (13:15; 14:8–9) and the miraculous splendour (2:18 cf. 20:20; 5:20; 10:32)¹⁰³² of the Divine.

Moses' requests "reveal Yourself to me so that I may evidently *know/see* you" [ἐμφάνισόν μοι σεαυτόν γνωστῶς (εἰ)ἶδω σε] and "Manifest Your glory to me" [Δείξόν μοι τὴν σεαυτοῦ δόξαν] made at Sinai to attest to the presence (χάρις) of God naturally blend. This blend of

¹⁰³⁰ This shift from visible appearance to qualities of the character is even more evident in the Hebrew text: to Moses', "I pray You, show me Your glory [כְּבוֹד]!" Yahweh responds, "I Myself will make all My goodness [טוֹב/OG: דֹּאָא] pass before you ..." (Exodus 33:19).

¹⁰³¹ In the book of Exodus, the verb δέικνυμι is used only to depict the divine activity of Yahweh (Exodus 13:21; 15:25; 25:9, 40; 26:30; 33:5, 18). Similarly in the Gospel the verb is employed exclusively of either God the Father or Jesus the Son.

¹⁰³² Notice the language of the Gospel matching the Sinaitic ἐνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά (Exodus 34:10).

evidently seeing God and knowing God's character is concisely introduced in the Prologue (1:14).¹⁰³³

These Sinaitic attestations to the presence (χάρις) of God—הוֹדַעְנִי נָא אֶת־דִּרְכֶּךָ וְאֶת־עַדְרֶךָ, γνωστῶς εἶδω, γνωστῶς ἴδω, Δείξόν μοι τὴν σεαυτοῦ δόξαν—are evident in the Gospel's blend of terminology of ὁδός, γινώσκω, οἶδα, ὁράω, and δείκνυμι. Consider, particularly¹⁰³⁴, "Jesus the Way to the Father" narrative: Jesus exhorts, "... you know the way [οἴδατε τὴν ὁδόν] where I am going." Thomas doubts, "Lord, we do not know [οὐκ οἴδαμεν] where You are going, how do we know the way [τὴν ὁδὸν εἰδέναι]?" Jesus answers, "I am the way [ἐγὼ εἰμι ἡ ὁδός], ... no one comes to the Father but through Me". Christ further explains, "If you had known [ἐγνώκατέ] Me, you would have known [γνώσεσθε] My Father also; from now on you know [γινώσκετε] Him, and have seen [ἑωράκατε] Him." (14:7). To Philip's immediate request, "Lord, manifest [δείξον] us the Father ..." ¹⁰³⁵, Jesus replies, "Have I been so long with you, and yet you have not come to know [ἔγνων] Me, Philip? He who has seen Me has seen [ἑώρακώς ἐμὲ ἑώρακεν] the Father; how can you say, 'Manifest [δείξον] us the Father'? (14:5–9¹⁰³⁶).

Hence, the Gospel read against the Sinaitic ἐμφάνισόν μοι σεαυτὸν γνωστῶς (εἰ)ἴδω σε (הוֹדַעְנִי נָא אֶת־דִּרְכֶּךָ וְאֶת־עַדְרֶךָ) ... Δείξόν μοι τὴν σεαυτοῦ δόξαν makes it clear that whoever has seen and known Jesus the Way has experienced the presence (χάρις) of God.

¹⁰³³ See our discussion over the usage of the term δόξα in the Gospel.

¹⁰³⁴ See also 3:11; 14:17; 14:19–31.

¹⁰³⁵ Cf. Δείξόν μοι τὴν σεαυτοῦ δόξαν (Exodus 33:18 GLXX).

¹⁰³⁶ NASB renders "show" for "δείξον".

6.3.2.2.3 *God's χάρις is at work when God's people are glorified beyond all the nations, as many as are upon the earth; this great nation remains God's people*

According to the Sinaitic covenant of χάρις, God's χάρις is at work when God's people are glorified beyond all the nations, as many as are upon the earth (Exodus 33:16 LXX); this great nation remains God's people (Exodus 33:13, cf. 34:9 LXX). Moses defines the required to God, "...that I may find grace [χάριν] in thy sight, and that I may know that this great nation *is* thy people [λαός σου τὸ ἔθνος τὸ μέγα τοῦτο] (Exodus 33:13 LXX). In the Gospel, terms λαός (11:50; 18:14) and ἔθνος (11:48, 50, 51, 52; 18:35) are used only of Jews. Christ, by teaching Jews and dying for Jews (11:45–50; 18:14)—His own nation—evinces God's χάρις.

Moses wishes to have yet another indication of the presence (χάρις) of God when the man asks, "... how shall it be surely known, that both I and this people have grace [χάριν] with thee ... So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth [ἐνδοξασθήσομαι¹⁰³⁷ ἐγὼ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστίν]?" (Exodus 33:16 LX). Moses (Exodus 34:29–35 LXX; Sirach 45:1–3) and the people of God were honoured at Sinai and in the course of the conquest of Canaan. This sign of God's χάρις is evident in the Gospel. Moses *is* depicted in exalted terms. God spoke to Moses (9:29). The Law was given through Moses (1:17; 7:19, 22, 23, cf. 8:5); the man is given the privilege of accusing violators of the Law before the Father (5:45). In the Scripture, Moses wrote of Jesus (1:45; 5:46). In "the serpent in the wilderness" (3:14f.) and "the bread out of heaven" (6:30–35) episodes Moses is narrated as the predecessor of the saving activity of God as Jesus. Jews *are* glorified in the Gospel. Isaiah, an Israelite, has been privileged to see God's glory (12:41). It is likely Jews among whom the Word became flesh dwells, who see His glory, glory as of the only begotten from the Father, full of grace and truth (1:14). It is to Jews that Jesus manifests His glory when He performs the sign of turning the water into wine at a Jewish wedding in the

¹⁰³⁷ MT account reads, וְנִבְלָתִי "may be distinguished".

Jewish city of Cana of Galilee (2:11). The Jews are seeing the glory of God when Jesus raises Lazarus from the dead in the vicinity of the Jewish village of Bethany nearby Jerusalem (11:40). It is likely Jews that Jesus has been glorified in, (17:10) and to whom the glory of the Father has been given (17:22). It was Jews who first saw Jesus glorified after the resurrection and who first received the Spirit. Jews, by receiving the Holy Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια gain the intrinsic character (δόξα) of God which makes them ultimately glorified. It is on Jews whom Jesus bestows the privilege of His interpreting the Law (20:23). Jews *are* narrated as the legitimate mediator of blessing for all the nations which the Samaritan woman represents¹⁰³⁸ (4:22). The Greeks representing all the nations¹⁰³⁹ are among those who were going up to worship at the feast of Passover of the Jews (12:20). Hence, by depicting Moses and Jews as glorified beyond all the nations,¹⁰⁴⁰ the Gospel testifies to the vivid reality of God's χάρις.

Moses seeks yet another confirmation of the Lord's χάρις when he enquires, "If I have found grace [χάριν] before thee ... we will be thine [ἐσόμεθα σοί]." (Exodus 34:9 LXX). The Gospel meets this expectation as well. The true Light comes to His own (1:11). Jesus acknowledges that Galilee is His own country (4:44). The Good Shepherd refers to Jews as τὰ Ἰδιὰ (10:3, 4, 12; 13:1; cf. 15:9) or τὰ ἐμὰ (10:14; 27). Hence, God's presence (χάρις) is evident in the fact that Jews remain God's people.

6.3.2.2.4 *God's χάρις is encountered when the Lord
takes away sins and iniquities of people.
God's χάρις is evinced when the Lord ratifies
the covenant in the presence of all the*

¹⁰³⁸ Jews perceived Samaritans as a mixed race settled in the northern kingdom by the king of Assyria (2 Kings 17:24–41).

¹⁰³⁹ See Hans Windisch, *Ἑλλην*, 2:509–510.

¹⁰⁴⁰ For a contemporary interpretation of the Gospel as favourable toward Jews, see Motyer, *John and "the Jews"*, passim.

*people; He does glorious things (ἐνδοξα),
which have not been done in all the earth, or
in any nation; and all the people see the
works of the Lord, that they are marvellous (τὰ
ἔργα κυρίου ὅτι θαυμαστά ἐστίν)*

According to the Sinaitic covenant of χάρις, God's χάρις is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). Moses makes the final request to ensure the reality of God's χάρις, "... If I have found grace [χάριν] before thee ... thou shalt take away our sins and our iniquities [ἀφελεῖς σὺ τὰς ἀμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν]" (Exodus 34:9 LXX). To this Yahweh agrees,

Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things [ἐνδοξα], which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are marvellous [τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστίν] which I will do for thee.¹⁰⁴¹

The Gospel evinces this indication of the presence (χάρις) of God. Jesus takes away "the sin [ἀμαρτίαν] of the world" (1:29). The disciples are clean (13:10–11; 15:3) and granted the right to take away sins of others (20:23). Since sins and iniquities of believers are taken away then they experience the presence (χάρις) of God.

We further argue that the Gospel's signs (σημεῖα), works (ἔργα¹⁰⁴²), wonders (τέρατα¹⁰⁴³), and marvels (θαυμαστά¹⁰⁴⁴) serve the purpose of certifying to ratification of the covenant of χάρις

¹⁰⁴¹ Exodus 34:10 LXE (modified, as θαυμαστά is translated "marvellous").

¹⁰⁴² In the whole book of Exodus marvellous ἔργα are mentioned only once, exactly under the rubrics of the Sinaitic covenant of χάρις (τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστίν). The ἔργα of the Lord clearly play a key role in the Gospel. This peculiar positioning of ἔργα would draw the attention of the audience exactly to the Sinaitic covenant of χάρις.

in Jesus and in the Spirit.¹⁰⁴⁵ First, the ratification of the Sinaitic covenant of χάρις serves the purpose of ensuring the presence—the visible appearance (δόξα) and the intrinsic character (δόξα)—of God among people. Likewise, Jesus' first miracle sets the paradigm for the whole Gospel: signs/works/wonders/marvels serve the purpose of certifying the presence of God as Jesus among people: Jesus "manifested His glory [δόξαν] and His disciples believed in Him" (2:11). Second, as prescribed by article Exodus 34:10 of the paradigmatic covenant, the Gospel's incomparable signs/works/wonders/marvels are performed in the presence of

¹⁰⁴³ Terms σημειον and τέρας are not employed immediately in Exodus 33:12–34:10. But, when utilised to denote wondrous deeds of God, terms σημεία and τέρατα are virtually indistinguishable from each other. They often pair and frequently stand as a pair for a single parent Hebrew term (cf. Exodus 7:3; 9; 11:9, 10 etc.); terms δόξα and σημεία of God also come together (Numbers 14:22). The covenantal ἔνδοξα renders אֲנֹכְחָא at Exodus 34:10. But elsewhere, פֶּלֶא is translated with cognates of θαυμαστόω (Exodus 3:20; 15:20 etc.), δοξάζω (Exodus 34:10, 2 Chronicles 2:8, Job 9:10, Deuteronomy 28:59), and τέρας (Isaiah 28:29). Likely, the writer of Exodus covers such wondrous deeds of the LORD—σημεία, ἔργα, τέρατα, ἔνδοξα, θαυμαστά—with the overarching ἔνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά in Exodus 34:10. The major point in ratification of the covenant of χάρις is that these ἔνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά are to be incomparable; this requirement is certainly met in Jesus performing σημεία, ἔργα, τέρατα, θαυμαστά in the Gospel.

¹⁰⁴⁴ God's θαυμαστά have often been related to God's רָצוֹן (Psalm 17:7; 31:22; 106:7; 107:8, 15, 21, 31; Micah 7:15). The ἔνδοξα have been recalled since the Sinaitic covenant (Deuteronomy 10:21; Isaiah 12:4; 48:9; 64:3; cf. Judith 16:13, Job 5:9; 9:10; notice Luke 13:17). This may have reminded the Gospel's audience of the Sinaitic covenantal link between τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστίν and χάρις.

¹⁰⁴⁵ The Sinaitic article on ratification of the covenant of χάρις was put into the future tense. The article was originally ratified in the conquest of Canaan. But the future tense of the article would also allow one to apply it to ratification of the covenant of χάρις in Jesus and the Spirit.

Jews—Jesus' own people. Third, in the course of setting the paradigm for the covenant of χάρις at Sinai¹⁰⁴⁶ the LORD declares, "I will do glorious things [ἐνδοξα], which have not been done in all the earth, or in any nation ..." (Exodus 34:10 LXX). The very *incomparability* of signs/works/wonders/marvels depicted in the Gospel attests to ratification of the covenant of χάρις. Fourth, with reference to the incomparable ἐνδοξα ... τὰ ἔργα κυρίου ὅτι θαυμαστά of article Exodus 34:10, the ratification of the covenant of χάρις in Jesus is evident in the Gospel's peculiar usage of cognates of θαυμάζω¹⁰⁴⁷ "marvel". Jesus speaks of the things previously unheard and does the things that no one has ever done before; this causes participants to marvel (3:7; 4:27; 5:28; 7:15). Other covenantal themes and the relevant terminology often blend in with the usage of cognates of θαυμάζω. Jesus challenges a crowd of the Jews¹⁰⁴⁸ in the temple using the very terms of the covenant of χάρις, "I did one deed [ἔργον], and you all marvel [θαυμάζετε]" (7:21). Christ points out, "...the Father loves the Son, and manifests [δείκνυσιν] Him all things that He Himself is doing; and *the Father* will manifest [δείξει]¹⁰⁴⁹ Him greater works [ἔργα] than these, so that you will marvel [θαυμάζητε]" (5:20). The man who has received sight summarises it all amply when he challenges the Jews, "here is a marvellous¹⁰⁵⁰ thing [θαυμαστόν], that you do not know where He is from, and *yet* He opened my eyes. ... Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind." (9:30–32)¹⁰⁵¹. This marvellous thing (θαυμαστός) within the framework of such incomparable

¹⁰⁴⁶ Remarkably, when Moses was performing miracles in Egypt—turning staff into serpent, turning water into blood; covering up the land with frogs—the magicians, or the wise men and the sorcerers still did the same with their secret arts (Exodus 7:12, 22; 8:7).

¹⁰⁴⁷ Cognates of אֱלֹהִים/θαυμαστός occur with the reference to creedal qualities of God's character אֱלֹהֵינוּ אֱמִנָה (Isaiah 25:1); אֱתֵרֶב חֶסֶדִּי (Psalm 106:7); חֶסֶדִּי (Psalm 136:4); חֶסֶדִּי וְרַחֲמֵי (Psalm 111:4).

¹⁰⁴⁸ Over the healing of a cripple on a Sabbath, an unheard thing to do (5:1–9, 10–18).

¹⁰⁴⁹ NASB has "shows".

¹⁰⁵⁰ NASB has "amazing".

¹⁰⁵¹ Sometimes, even though no cognate of θαυμαστός is utilised, the sense of the marvellous is still rather obvious (2:10; 11:37).

manifestations attests to Jesus ratifying the covenant of χάρις. Fifth, the ratification of the covenant of χάρις in Jesus is evident in the Gospel's link between "taking away sins and iniquities" and "incomparable signs/works/wonders/marvels" (Exodus 34:9, 10 LXX). To begin with, Jesus deals with sins and iniquities conclusively (1:29; 8:21–46; 9:34–41; 15:22–24; 16:8–9; 19:11; 20:23) and the Gospel's incomparable σημεία, τέρατα, ἔργα testify to this (20:30–31¹⁰⁵²). Moreover, Jesus explains the cause for the man to be born blind, "*It was neither that this man sinned [ἥμαρτεν], nor his parents; but it was so that the works of God [τὰ ἔργα τοῦ θεοῦ] might be revealed*¹⁰⁵³ [φανερωθῇ] in him." (9:3). It is the discernment of the Pharisees that is actually at stake, though. They did see/hear of an incomparable work of God (9:3, 16, 30–32, 40) but failed to recognise ratification of the covenant of χάρις behind the event. Jesus, therefore, is not obligated to keep His part of the covenant—to take sins and iniquities away—either. Hence, Jesus says to the Pharisees, "If you were blind, you would have no sin [ἁμαρτίαν]; but since you say, 'We see,' your sin [ἁμαρτία] remains." (9:41). Of all those who remain in their sins due to their failure to recognise ratification of the covenant of χάρις behind the incomparable works of God, Jesus concludes, "If I had not come and spoken to them, they would not have sin [ἁμαρτίαν], but now they have no excuse for their sin [ἁμαρτίας] ... If I had not done among them the works [ἔργα] which no one else did [!], they would not have sin [ἁμαρτίαν]; but now they have both seen and hated Me and My Father as well." (15:22–24). Furthermore, participants in the events and the writer are aware of the concept according to which sins and iniquities cause sicknesses that may lead to death (Deuteronomy 28:15–46).¹⁰⁵⁴ The sickness

¹⁰⁵² Life in Jesus who takes away the sin vs. death of illnesses caused by sins (Deuteronomy 28:20, 22, 27, 35, 45).

¹⁰⁵³ NASB has "displayed".

¹⁰⁵⁴ First, Jesus, the disciples, the Pharisees, and the Jews apparently refer to this concept in the episode "the man born blind receive the sight". Notice, "Cursed *shall be* the offspring of your body ..." (Deuteronomy 28:18) and the fact that blindness is listed among such illnesses (Deuteronomy 28:28). Second, the list of illnesses mentioned in the Gospel closely resemble the Deuteronomistic list of curses. Notice blindness, fever, and sicknesses of those gathered

(ἀσθένεια) of a man who had been ill for thirty-eight years is clearly caused by sin (5:14). By implication, an underlying sin might well have been the cause of the sickness (ἀσθένεια) of the son of a royal official (4:46) and the sickness (ἀσθένεια) of Lazarus (11:1–6); more so since the boy's fever (πυρετός) is listed as a sickness caused by sin and leading to death (4:52; cf. Deuteronomy 28:22) and both—the boy's and Lazarus'—sickness are described as deadly (4:47–49; 11:13–14; cf. Deuteronomy 28:20, 22, 27, 35, 45). Of course, healing of a man who had been ill for thirty-eight (!) years, healing of a boy at a distance (!) by a word (!), and raising the dead who had been in a tomb for four (!) days are miracles which—by their very virtue of *incomparability*—witness to ratification of the covenant of χάρις (article Exodus 34:10). But they may¹⁰⁵⁵ also demonstrate yet another dimension of the ratification—taking away sins and iniquities as listed by article Exodus 34:9. The content and the language of the paradigmatic covenant of χάρις are clearly evident in each and every one of the seven signs of the Gospel.¹⁰⁵⁶

The presence of God is incessant and so are the signs/works/wonders/marvels certifying to ratification of the covenant of χάρις. With that regard the Son accounts to the Father for the time frame of the earthly existence of the Word (17:4). Beyond that point in time, it is the responsibility of believers enabled by the possession of the character of God (1:17; 3:34; 17:6,

around the pool of Bethesda (cf. Deuteronomy 28:22, 28, etc.). Third, the cause-effect notion of sin—illness—death (Deuteronomy 28:20, 22, 27, 35, 45) is attested in the Gospel (4:49–52; 11:14). Fourth, the sins and illnesses are associated with signs and wonders [σημεῖα καὶ τέρατα] in the concept of curses (Deuteronomy 28:46). Fifth, the Evangelist is well aware of the book of Deuteronomy (NA²⁷, 776–778 lists John/Deuteronomy 7:51/1:16f.; 6:49/1:35; 5:5/2:14; 5:37/2:12; 4:20/11:29; 12:5; 8:7/17:7; 1:21; 5:46/18:15; 8:17/19:15; 7:51/19:18; 19:31/21:23; 8:5/22:22–24; 8:21/24:16; 4:20/27:12; 7:49/27:26; 3:13/30:12; 5:45f./31:26; 5:21/32:39). For a further correlation between sickness [ἀσθένεια], iniquity [ἀδικία], and sin [ἁμαρτία] see Jeremiah 18:23, John 5:1–15, etc.

¹⁰⁵⁵ Certainly so in the case of a man who had been ill for thirty-eight years (5:14).

¹⁰⁵⁶ See elsewhere in our study.

22, 26; 19:30; 19:37; 20:22) and empowered by the Spirit (14:12 cf. 5:19–20; 16:13–15) to perform signs and works which witness to the ongoing ratification of the covenant of χάρις. Jesus encourages this continuity (10:25; 14:1–11; 14: 12–13; 15:8). The Evangelist comments on both Jesus' and Peter's death in terms of *signs* (12:33; 18:32; 21:19). As Jesus does works so will believers do even greater *works* (14:12, cf. 3:21) to ratify the covenant of χάρις, to witness to the presence of God in the Spirit. Hence, the principal purpose of the Gospel's signs/works/wonders/marvels is to provide the incomparable ἔνδοξα ... ἔργα ... and θαυμαστά required by the Sinaitic paradigmatic covenant of χάρις to signal the ratification of the covenant of χάρις in Jesus and the Spirit.

6.3.3 *Four aspects of the presence of God—1) the visible appearance of God (δόξα), 2) the intrinsic character of God (δόξα), 3) the miraculous splendour verifying the presence of God (ἔνδοξα), and 4) the divine honour confirming the presence of God (ἐνδοξασθήσομαι)—become evident in the course of the ratification of the covenant of the presence (χάρις) of God as Jesus*

The notion of δόξα and the usage of cognates of δόξα in the Gospel ought to be interpreted with reference to the covenant of the presence (χάρις) of God regained at Sinai (Exodus 33:12–34:10 LXX), reinforced in Jesus, and retained through the Spirit. It is the four covenantal Sinaitic connotations of the presence of God—1) the visible appearance of God (δόξα), 2) the intrinsic character of God (δόξα), 3) the miraculous splendour verifying the presence of God (ἔνδοξα), and 4) the divine honour confirming the presence of God (ἐνδοξασθήσομαι)—that the Gospel alludes to. These connotations of δόξα naturally blend in the Sinaitic paradigmatic covenant of χάρις as they all frame the very same entity—the presence of God. This is also the case in the Gospel's account of the covenant of χάρις: On the one hand, a single occurrence of a cognate of δόξα in the Gospel may simultaneously carry a couple of the Sinaitic connotations. On the other hand, consecutive occurrences of cognates of δόξα set

alongside one another in the Gospel may denote different Sinaitic dimensions.

6.3.3.1 Textual clues indicate echoes and allusions of the Gospel's cognates of δόξα to their counterparts in the covenant of the presence (χάρις) of God

The Gospel's textual indications allow one to discern Sinaitic covenantal counterparts of the Gospel's occurrences of cognates of δόξα. We will consider these in turn:

To begin with, Sinaitic covenantal counterparts of several of the Gospel's occurrences of cognates of δόξα are made clear by their immediate context. First, in the Evangelist's reports, "... the Word became flesh, and dwelt among us, and we saw His appearance [δόξαν], ..." and "... Isaiah ... saw His appearance [δόξαν] ..." (12:41) and in Jesus' prayer, "Father, I desire that ... they [believers] may see My appearance [δόξαν]¹⁰⁵⁷ which You have given Me" (17: 24). In all, the term δόξαν alludes to the visible appearance (δόξα) connotation of the covenant.¹⁰⁵⁸ This is clearly indicated by the usage of the term "saw". Second, in the writer's immediate expanding assertion, "character [δόξαν] as of the only begotten from the Father, πλήρης χάριτος καὶ ἀληθείας." (1:14) The term δόξαν alludes to the intrinsic character (δόξα) connotation of the covenant since the clause deals with qualities of the character. Third, in the conversation, "Father, honour

¹⁰⁵⁷ The visible appearance of God (δόξα). Notice this explicit "see". It is this conformity of the intrinsic character (δόξα) inherent in God and now granted to believers (17:22) that allows believers to see the visible appearance of God (δόξα).

¹⁰⁵⁸ The Evangelist's report, "... the Word became flesh, and dwelt among us, and we saw His glory [δόξαν], ..." may also *echo* covenantal articles of the miraculous splendour verifying the presence of God (ἐνδοξα) and the divine honour confirming the presence of God (ἐνδοξαοθήσομαι). So, because 1) events certifying to ratification of these articles are also rather visible (the incomparable signs and the cross accordingly), and 2) the reference is made to the earthly period of Jesus.

[δοξάζω]¹⁰⁵⁹ Your name." ... "I have both honoured [ἐδόξασα] it, and will honour [δοξάσω]¹⁰⁶⁰ it again." (12:23–28)¹⁰⁶¹ it is honouring (with) the intrinsic character (δόξα) of God that is in view. This is signified by the usage of the term "name" which at Sinai nominated the intrinsic character of God.¹⁰⁶² Fourth, Jesus' exhortation to the disciples of the Holy Spirit, "He will honour [δοξάσει] Me, for He will take of Mine and will disclose *it* to you" (16:14) echoes¹⁰⁶³ the bestowal of the intrinsic character (δόξα) of God. This echo is indicated by Jesus' immediately following explanation, "for He will take of Mine and will disclose *it* to you" (16:14). The Holy Spirit "takes" of (i.e. possesses) Jesus' divine character and "discloses" (i.e. grants¹⁰⁶⁴) the character

¹⁰⁵⁹ See our comments on 12:28 (cf. 17:6, 26; Exodus 33:19; 34:5–6).

¹⁰⁶⁰ In 12:23–28, NASB for cognates of δόξα renders cognates of "glory".

¹⁰⁶¹ Remarkably, it is exactly the Sinaitic matters of the name—the character of God—that come together in this one and the only preserved verbal conversation between the Son and the Father. When has God glorified His name? At Sinai (Exodus 33:19; 34:6). When will God glorify His name again? In Jesus, as the Son prays for (12:28) and reports of to the Father (17:6, 26). What is common to the revelations at Sinai and in Jesus? The character of God described in terms of the name. In the sense of this "name"—the character of God which causes Holy God to be *present* among sinful people—the Father's ἐδόξασα καὶ πάλιν δοξάσω (12:28) may well correspond to the Evangelist's χάριν ἀντὶ χάριτος (1:16).

¹⁰⁶² Since the intrinsic character of God is revealed by and in the *persona* of Jesus then this conversation may well echo the divine honour (ἐνδοξασθήσομαι) article of the covenant (see our comments on the form and the object of the Sinaitic ἐνδοξασθήσομαι).

¹⁰⁶³ It *alludes* to the divine honour (ἐνδοξασθήσομαι) article of the covenant (see our comments elsewhere).

¹⁰⁶⁴ The term "discloses" covers more than just "grants" (such as "reveals") but assumes "granting" a degree of the divine character to believers first which makes them capable of perceiving the following divine revelation.

to disciples.¹⁰⁶⁵ The possession of the qualities of the divine character causes the incessant presence of God among disciples.

Moreover, Sinaitic covenantal counterparts of several of the Gospel's occurrences of cognates of δόξα are made known by the *form* and the *referent* of those terms. According to the Sinaitic covenant, the ratification of the article ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου "I and thy people shall be glorified" (Exodus 33:16 LXX) evinces the presence of God. The key to understanding the application of the divine honour (ἐνδοξασθήσομαι) article of the covenant to the matters of δόξα in the Gospel's account is the *form* of the Sinaitic verb ἐνδοξασθήσομαι. On the one hand, the verb ἐνδοξασθήσομαι is *singular* in number. At Sinai, the singular ἐνδοξασθήσομαι legitimately¹⁰⁶⁶ covers both "I (Moses)" and "thy (God's) people". Also in the Gospel, this singular ἐνδοξασθήσομαι is legitimately projected on both Jesus (the Prophet like Moses) and God's people. *Jesus (the Son of Man, the Son of God)* is the *object* of the divine honour (ἐνδοξασθήσομαι) article of the covenant. On the other hand, the verb ἐνδοξασθήσομαι is (*divine*) *passive* in voice. At Sinai it is God who glorifies by His very presence. Also, in the Gospel the *divine* passive voice of cognates of δόξα specify that such glorification—the *divine* honour—must come from *God*, not people. (Of course, by the very nature of the case such divine honour can also be alluded to by a direct δόξα related reference to the Divine.) This projection of the Sinaitic divine passive singular verb ἐνδοξασθήσομαι onto the Gospel explains numerous sayings of Jesus and comments of the Evangelist.

According to the covenant, honouring oneself or seeking such honour from humans is of no avail because only the divine honour evinces the presence of God (cf. 7:18; 8:50–54,

¹⁰⁶⁵ Jesus bestows God's character onto believers by the means of the Holy Spirit (1:17; 1:33; 7:39; 20:22, cf. 19:30): the Holy Spirit is not the Spirit of ἀλήθεια only (14:17; 15:26; 16:13) but also the Spirit of χάρις (John 19:37, cf. Zechariah 12:10). Both these qualities of the divine character are inherent in the Holy Spirit without measure (ἐκ μέτρου, 3:34).

¹⁰⁶⁶ Cf. BDF, §135:1a.

12:43). The Gospel emphasises this point: the matter of the honour "from below" or "self-honour" is always and immediately being contrasted with the honour "from above". Consider Jesus', "I do not receive honour [δόξαν] from men ... How can you believe, when you receive honour [δόξαν] from one another and you do not seek the honour [δόξαν] that is from the *one and only God*?" (5:41–44), "He who speaks from himself seeks his own honour [δόξαν]; but He who is seeking the honour [δόξαν] of the One who sent Him, He is true, and there is no unrighteousness in Him." (7:18), "But I do not seek My honour [δόξαν]; there is One who seeks [to honour Me] ¹⁰⁶⁷ ..." (8:50), "If I honour [δοξάσω] Myself, My honour [δόξα] is nothing; it is My Father who glorifies [δοξάζων] Me, of whom you say, 'He is our God'" (8:54); so also consider the Evangelist's, "they loved the honour [δόξαν] of men rather than the honour [δόξαν] of God." (12:43).

According to the covenant, it is only the divine honour required for ratification of the covenant of the presence of God that evinces the presence of God. The Gospel employs two approaches to make the latter point. On the one hand, the Gospel indicates an allusion to the divine honour (ἐνδοξασθήσομαι) article of the Sinaitic covenant by the usage of the divine passive form of a cognate of δόξα, examples being: ¹⁰⁶⁸ "Jesus was not yet honoured [ἐδοξάσθη]" (7:39), "the Son of God may be honoured [δοξασθῇ] by it" (11:4), "when Jesus was honoured [ἐδοξάσθη] ..." (12:16), "The hour has come for the Son of Man to be honoured [δοξασθῇ]" (12:23), "Now is the Son of Man honoured [ἐδοξάσθη] ..." (13:31), and "I have been honoured [ἐδοξάσμαι] ¹⁰⁶⁹ in

¹⁰⁶⁷ Even though no cognate of δόξα is being utilised here, in the text of 8:50b, such term is nevertheless implied by the immediate preceding context.

¹⁰⁶⁸ In the following examples cognates of terms "glory"/"approval" utilised in NAU are substituted with cognates of "honour".

¹⁰⁶⁹ The divine honour (ἐνδοξασθήσομαι) article. Disciples enabled by their possession of the divine character (conveyed by Jesus through the Holy Spirit) perform divine "glorious things (ἐνδοξα)" continuously verifying the incessant presence of God. Significantly, Jesus is not

them" (17:10). On the other hand, the Gospel specifies such an allusion to the divine honour (ἐνδοξασθήσομαι) article of the Sinaitic covenant by making a direct reference to the Divine with regard to δόξα, examples being: "glory [δόξαν] that is from the *one and only* God" (5:44), "the honour [δόξαν] of the One who sent Him" (7:18), "there is One who seeks [to honour Jesus]¹⁰⁷⁰ (8:50), "it is My Father who honours [δοξάζων] Me" (8:54), "the honour [δόξαν] of God" (12:43), "God will also honour Him [δοξάσει] in Himself, and will honour [δοξάσει] Him immediately" (13:32)", "He [the Holy Spirit] will honour [δοξάσει]¹⁰⁷¹ Me [Jesus]" (16:14), and "Father ... honour [δόξασόν] Your Son" (17:1). Such divine honour confirms the presence of God: "He is true" (7:18) and "His is our God" (8:54). In this way the Gospel attests to ratification of the divine honour (ἐνδοξασθήσομαι) article of the covenant by God as Jesus.

Furthermore, several δόξα related statements of the Gospel allude to the miraculous splendour (ἐνδοξα) article of the covenant. According to the covenant, "glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation" (Exodus 34:10 LXE) verify the presence of God. This ἐνδοξα requirement of the covenant is met by the Gospel's incomparable signs (σημεῖα), works (ἔργα), wonders (τέρατα), and marvels (θαυμάσια). To make an allusion to the miraculous splendour (ἐνδοξα) article of the covenant the Gospel refers to *God (the Father)* as the *object* of such glorification. God is glorified by "glorious things (ἐνδοξα)" which verify God's presence as Jesus (and, further, in believers). From this covenantal perspective Jesus perceives the crucifixion, "Now is the Son of Man honoured [ἐδοξάσθη]¹⁰⁷²", and God is glorified

honoured by believers but *in* them, i.e. divinely by God just as required by the covenant (notice the divine passive of δεδοξασμαι).

¹⁰⁷⁰ Even though no cognate of δόξα is being utilised here, in the text of 8:50b, such term is nevertheless implied by the immediate preceding context.

¹⁰⁷¹ This saying may well also *echo* the matters of the intrinsic character (δόξα) of God (see our comments elsewhere).

¹⁰⁷² The crucifixion, besides being one of the incomparable glorious things (ἐνδοξα), is also the moment and the place where Jesus receives the divine honour (ἐνδοξασθήσομαι). Hence, the

[ἐδοξάσθη] in Him; if God is glorified [ἐδοξάσθη¹⁰⁷³] ...” (13:31–32) ...”. The crucifixion/resurrection is the ultimate of the “glorious things (ἐνδοξα)”, an incomparable miracle which glorifies God—attests to the ultimate revelation of both the visible appearance (δόξα) and the intrinsic character (δόξα) of God. The presence of God is incessant¹⁰⁷⁴ and so are the signs/works/wonders/marvels certifying to ratification of the covenant. The incomparable “glorious things (ἐνδοξα)” continue attesting to the presence of God even after Jesus’ resurrection, now in believers. Disciples have been granted the intrinsic character (δόξα) of God (1:17; 17:6, 22, 26; 20:22). The “all things” the Spirit takes of Jesus and discloses to disciples include marvellous works (16:13–15; 14:12; cf. 5:19–20). This enables believers to do works greater than Jesus’ (14:12) to attest to the ongoing presence of God in accord with the miraculous splendour (ἐνδοξα) article of the covenant. It is about this ability of believers that the Evangelist comments, “... this He [Jesus] said, signifying¹⁰⁷⁵ by what kind of death he [Peter] would glorify [δοξάσει] God. ...” (21:19). The martyrdom of Peter is one of the “glorious things (ἐνδοξα)” verifying the incessant presence of God. But Peter is not alone in that respect. Having been granted the divine in character all the believers become capable of verifying the incessant presence of God by demonstrating the incomparable. To this end Jesus encourages and empowers believers, “he who believes in Me, the works that I do, he will do also; and greater works than these he will do ... Whatever you ask in My name, that will I do, so that the Father

crucifixion serves the purpose of certifying to ratification of both articles of the covenant of the presence of God.

¹⁰⁷³ These two occurrences of ἐδοξάσθη (13:31b; 32a) may well also echo the miraculous splendour (ἐνδοξα) article of the covenant. Incomparable ἐνδοξα—Jesus’ σημεῖα, ἔργα, τέρατα, θαυμαστά—are required by the covenant to verify the presence of God. The crucifixion/resurrection of Christ is such ἐνδοξον—the ultimate incomparable glorious deed—which glorifies God.

¹⁰⁷⁴ χάριν ἀντὶ χάριτος.

¹⁰⁷⁵ Notice this σημαίνων “signifying” (21:19) of Peter paralleled with σημαίνων of Jesus’ death—the ultimate sign of God’s presence (12:33; 18:32).

may be glorified [δοξασθῆ] in the Son." (14:13). Jesus approves this continuity, "My Father is glorified [ἐδοξάσθη] by this, that you bear much fruit, and so prove to be My disciples." (15:8) Hence, as believers perform greater works [ἔργα] than Jesus (14:12) they attest to the ongoing presence of God according to the miraculous splendour (ἐνδοξα) article of the covenant (cf. 15:8; 16:14).

Finally, covenantal connotations of δόξα naturally—just as was the case at Sinai—blend together. This is exemplarily the case in the Gospel's conversation between God the Son and God the Father:

Jesus ... said, "Father, the hour has come; honour [δόξασόν]¹⁰⁷⁶
Your Son, that the Son may glorify [δοξάσῃ]¹⁰⁷⁷ You, ... I
glorified [ἐδόξασα¹⁰⁷⁸] You on the earth, having accomplished
the work which You have given Me to do. Now, Father, honour
[δόξασόν]¹⁰⁷⁹ Me together with Yourself, with the honour

¹⁰⁷⁶ The divine honour (ἐνδοξασθήσομαι) article. Jesus (the Son) is the object of the divine honour coming from the Father.

¹⁰⁷⁷ The miraculous splendour (ἐνδοξα) article. God (the Father) is the object. Jesus' crucifixion/resurrection is the ultimate one of the "glorious things (ἐνδοξα)" required to evince the presence of God.

¹⁰⁷⁸ The miraculous splendour (ἐνδοξα) article. Notice Jesus' remark "on the earth [γῆς]" pointing to the Sinaitic covenantal, "I will do glorious things (ἐνδοξα), which have not been done in all the earth [γῆ]" (Exodus 34:10 LXE). The following clarification "having accomplished the work which You have given Me to do" refers to incomparable works—"glorious things (ἐνδοξα)"—verifying the presence of God, specifically so on the earth.

¹⁰⁷⁹ The divine honour (ἐνδοξασθήσομαι) article. Jesus (the Son) is the object of the divine honour coming from the Father. In terms of the miraculous splendour (ἐνδοξα) article, the Son's crucifixion and resurrection being the ultimate one of the "glorious things (ἐνδοξα)" glorifies the Father. Hence, Jesus' plea, "δόξασόν Me together with Yourself".

[δόξῃ]¹⁰⁸⁰ which I had with You before the world was. ... all things that are Mine are Yours, and Yours are Mine; and I have been honoured [δεδοξασμαι]¹⁰⁸¹ in them. ... The character [δόξαν]¹⁰⁸² which You have given Me I have given to them, that they may be one, just as We are one; ... Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My appearance [δόξαν]¹⁰⁸³ which You have given Me, for You loved Me before the foundation of the world." (17:1–24)

¹⁰⁸⁰ The divine honour (ἐνδοξασθήσομαι) article. Jesus (the Son) is the object of the divine honour coming from the Father. This occurrence of δόξα may also have connotations of both the visible appearance (δόξα) and the intrinsic character (δόξα) of God to which the explanatory "τῇ δόξῃ which I had with You before the world was" points. But it may not mean that Jesus gains this δόξα because Jesus has never given up the δόξα inherent in Him (1:14; 17:22). Contra Haenchen who suggests that this prayer assumes that the incarnation entailed a *forfeiture* of the glory that the Son once possessed (Haenchen, *John*, 502). Contra Beasley-Murray who evaluates, "The prayer for glory, accordingly, is for a restoration of that which the Son enjoyed with the Father prior to creation (cf. 1:1–5)." (Beasley-Murray, *John*, 297).

¹⁰⁸¹ The divine honour (ἐνδοξασθήσομαι) article. Jesus (the Son) is the object of the divine honour coming from the Father. Disciples enabled by their possession of the divine character (conveyed by Jesus through the Holy Spirit) perform divine "glorious things (ἐνδοξα)" continuously verifying the incessant presence of God. Significantly, Jesus is not honoured by believers but *in* them, i.e. divinely by God just as required by the covenant (notice the divine passive of δεδοξασμαι).

¹⁰⁸² The intrinsic character (δόξα) of God conveyed by Jesus to believers through the Holy Spirit. Notice the explanatory "which You have given Me" stating that both the Father and the Son share the very same divine character. This "giving" signifying the bestowal of the divine character (δόξα) onto believers conforms the character of humans to the one of the Divine; this conformity enables humans to "be one" with the Divine, just as the Son and the Father are one.

¹⁰⁸³ The visible appearance of God (δόξα). Notice this explicit "see". It is this conformity of the intrinsic character (δόξα) inherent in God and now granted to believers (17:22) that allows believers to see the visible appearance of God (δόξα).

Thus, all the four aspects of the presence of God—1) the visible appearance of God (δόξα), 2) the intrinsic character of God (δόξα), 3) the miraculous splendour verifying the presence of God (ἐνδοξα), and 4) the divine honour confirming the presence of God (ἐνδοξασθήσομαι)—become evident in the course of the ratification of the covenant of the presence (χάρις) of God as Jesus.

6.3.3.2 Each of the seven signs—incomparable miracles—of the Gospel ratifies the covenant of the presence (χάρις) of God

The covenant of the presence (χάρις) of God originated at Sinai¹⁰⁸⁴ requires a ratification. The whole Gospel attests to the ratification of the covenant of χάρις; in particular, its seven signs. To demonstrate this we will compare articles of the paradigmatic covenant of the presence (χάρις) of God with the Gospel's accounts of the miraculous.

According to one of the articles of the covenant, the “glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation” (Exodus 34:10 LXE) verify the presence of God. This presence of God is revealed by the visible appearance (δόξα) and the intrinsic character of God (δόξα) as Jesus; it is also confirmed by the divine honour coming from God (ἐνδοξασθήσομαι). Therefore, the Gospel's incomparable miracles—“glorious things” (ἐνδοξα)—testify to all the four covenantal connotations of δόξα. These connotations are evident in all the seven signs of the Gospel. Let us consider them in turn:

6.3.3.2.1 *Covenantal connotations of δόξα in the sign of turning the water into wine (2:1–11)*

According to the covenant the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation (Exodus 34:10 LXX). According to the Scriptures, turning water into wine has never been done in all the

¹⁰⁸⁴ As preserved by its χάρις cluster (Exodus 33:12, 13, 13, 16, 17; 34:9–10).

earth, or in any nation; hence such sign is *incomparable*. This incomparability alone qualifies the sign for being one of the covenantal glorious things (ἐνδοξα) evincing the presence (χάρις) of God.

According to the covenant, such incomparable glorious things (ἐνδοξα) are to be attested by the Israelites. The term λαός utilised in the Sinaitic paradigmatic covenant makes this clear by relating ὁ λαός “the people” to Moses: “the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people [τοῦ λαοῦ σου]; I will do glorious things, ... and all the people among whom thou art [ὁ λαός ἐν οἷς εἶ σύ] shall see the works of the Lord ...” (Exodus 34:10). And so is the incomparable sign of turning water into wine seen exactly by Jews, the covenantal people:¹⁰⁸⁵ the mother of Jesus, His disciples, and the witnessing servants.¹⁰⁸⁶ The sign of turning water into wine again qualifies for being one of the covenantal glorious things (ἐνδοξα).

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14; cf. 34:15 LXX) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). And so does Jesus direct Jewish servants in the midst of Jewish guests and disciples at a Jewish wedding in Cana of Galilee, a Jewish town. By saving the people from the trouble of being short of wine, Jesus gives the people rest at the wedding. The δόξα of God as Jesus is manifested by an incomparable miracle exactly in *marriage* settings to remind the

¹⁰⁸⁵ Remarkably, in the Gospel the term λαός designates Jews only.

¹⁰⁸⁶ Ironically, even those who did not see the miracle still recognise the incomparability of the event. So the headwaiter says to the bridegroom, “Every man serves the good wine first, and when *the people* have drunk freely, *then he serves* the poorer wine; *but* you have kept the good wine until now.” (2:10) This is something that “has not been done in all the earth, or in any nation”! The headwaiter’s comment may also echo the required covenantal marvellousness [θαυμαστός] of the event.

participants that it is the *covenant*¹⁰⁸⁷ of χάρις that is being ratified, so in full accord with the Sinaitic paradigm. According to the covenant, the presence (χάρις) of God is at work when this great nation remains God's people (Exodus 33:13, cf. 34:9 LXX). This certainly is the case with Jesus attending the wedding.

According to the miraculous splendour (ἐνδοξα) article of the covenant, such an incomparable sign witnessed by the people verifies the presence of God as Jesus. And so the Evangelist comments, "This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His miraculous splendour [δόξαν], and His disciples believed in Him." (2:11). The Evangelist hints that it is exactly the miraculous splendour (ἐνδοξα) that is in view here. According to the covenant, the presence (χάρις) of God is also attested when God reveals [ἐμφανίζω] Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX) and when God manifests [δείκνυμι] His δόξα (Exodus 33:18–34:10 LXX). The writer appropriately—according to their covenantal usage—utilises cognates of both ἐμφανίζω (14:21, 22) and δείκνυμι (2:18; 5:20ab; 10:32; 14:8, 9; 20:20) elsewhere in the Gospel. But in commenting over the meaning of the sign of turning water into wine the Evangelist avoids using either ἐμφανίζω or δείκνυμι and renders "manifested [ἐφανερώσεν] His glory [τὴν δόξαν αὐτοῦ]" instead. This communicates to the reader that the term δόξα here is to be understood not as the Lord's appearance or character but as a manifestation of His covenantal miraculous splendour (ἐνδοξα).

According to the covenant, the miraculous splendour (ἐνδοξα) verifies the presence of God. As an exposure to God's δόξα at Sinai makes one worship (Exodus 34:8 LXX) so does its manifestation in the Gospel cause the disciples to believe in Jesus (2:11). Both the visible appearance (δόξα) and the intrinsic character (δόξα) of God are evident at the wedding. Jesus—the visible appearance (δόξα) of God—is clearly *seen* by those around. This fulfils one of the requirements of the covenant according to which the presence (χάρις) of God is attested

¹⁰⁸⁷ Cf. God's, "I establish a covenant [διαθήκη]" (Exodus 34:10).

when God reveals Himself so that He may be evidently seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX). Jesus also exhibits the ultimately gracious and consistent *character* (δόξα) of God. On the one hand, Christ does not have to provide the wine; moreover, has a reason not to: To His mother's remark, "They have no wine." Jesus *consistently* replies, "Woman, what does that have to do with us? My hour has not yet come." On the other hand, Jesus *graciously* provides the wine, and so in *abundance*. Hence the sign depicts Jesus as being πλήρης χάριτος καὶ ἀληθείας in character (δόξα).

The sign of turning water into wine sets the paradigm expressed by the Evangelist's comment, "This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him." (2:11). Conceptually, this and all of the following incomparable signs of the Gospel are the Lord's covenantal glorious things (ἐνδοξα) which serve the purpose of verifying the presence of God as Jesus.

6.3.3.2.2 *Covenantal connotations of δόξα in the sign of healing of the son of a royal official (4:46–54)*

At the outset, Jesus reminds the gathered of the miraculous splendour (ἐνδοξα) article of the covenant, "Unless you *people* see signs and wonders [σημεία καὶ τέρατα], you *simply* will not believe."

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works (ἔργα) of the Lord; such incomparable ἐνδοξα "glorious things" are to be attested by the Israelites (Exodus 34:10 LXX). Jesus performs an *incomparable*—healing at a distance by a word (!)—miracle. The sign is witnessed by Jewish people¹⁰⁸⁸ and a Jewish royal

¹⁰⁸⁸ Cf. plural of πιστεύσητε (4:48). Perhaps even slaves [δοῦλοι] of the royal official were Jews (4:51).

official¹⁰⁸⁹ altogether with his whole Jewish household. Hence, the sign of healing of the son of a royal official attests to the presence of God as Jesus.

According to the covenant, the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when God manifests His δόξα (Exodus 33:18–34:10 LXX). Both the visible appearance (δόξα) and the intrinsic character (δόξα) of God are evident in the miracle. Jesus—the visible appearance (δόξα) of God—is clearly *seen* by those around Him. Jesus also exhibits the ultimately gracious and consistent *character* (δόξα) of God. On the one hand, Christ does not have to heal the boy; moreover, has a reason not to as the people are stubborn, refusing to believe without signs and wonders (5:48). But Jesus graciously heals the child. On the other hand, Jesus' promise "your son lives" proves to be true (4:50–53). This attests to the consistency of Jesus. Hence the sign depicts Jesus as being πλήρης χάριτος καὶ ἀληθείας in character (δόξα).

According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). In all likelihood the deadly fever of the boy is caused by a sin.¹⁰⁹⁰ Jesus takes away the sin causing the sickness as the deadly fever—a curse of God¹⁰⁹¹—leaves the son of the royal official. Hence, the presence of God is encountered as Jesus. According to the covenant, the presence (χάρις) of God is experienced

¹⁰⁸⁹ Beasley-Murray rightly comments, "βασιλικός as an adjective = royal, as a noun = a relative or official of a king (Bauer, *Lexicon*, 136). Schlatter points out that Josephus uses the term to describe all the relatives and officials of the Herods, and their troops (137). If the narrative records the same incident as that in Matt 8:5–13/Luke 7:1–10 we may view him as an officer in the army of Herod Agrippa." (Beasley-Murray, *John*, 69).

¹⁰⁹⁰ Deuteronomy 28:15–46. Notice the deadliness (4:47–49; cf. Deuteronomy 28:20, 22, 27, 35, 45) of the πυρετός "fever" (4:52; cf. Deuteronomy 28:22). The Evangelist is well acquainted with Deuteronomy, see NA²⁷, 770–806.

¹⁰⁹¹ Deuteronomy 15–46; especially 28:22.

when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives them rest (Exodus 33:14 LXX); God is present in grace, not in wrath (cf. Exodus 33:3 LXX). Similarly, by saying, "Go; your son lives," (4:50) Jesus directs the royal official and graciously give rest to one of His own flock. As an exposure to God's δόξα at Sinai makes one worship (Exodus 34:8 LXX), so its manifestation as Jesus causes the royal official and the household to believe (4:53).

Clear pointers—"Cana of Galilee where He had made the water wine" (4:46) and "This is again a second sign that Jesus performed when He had come out of Judea into Galilee" (4:54)—of the episode ensure that the audience recalls the preceding "This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory [δόξαν], and His disciples believed in Him." (2:11). Having drawn the parallel with the miracle at Cana, the audience realises that like the disciples earlier, the father of the child and his whole household believe because Jesus manifests the miraculous splendour (ἐνδοξα) and the presence—the visible appearance (δόξα) and the intrinsic character (δόξα)—of God.

6.3.3.2.3 *Covenantal connotations of δόξα in the sign of
healing of the cripple at the pool of Bethesda
(5:1f.)*

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works (ἔργα) of the Lord, that they are marvellous (θαυμαστά) which God does (Exodus 34:10 LXX). In accordance with this covenant, Jesus performs an *incomparable* miracle—healing of a man who has been ill for thirty-eight (!) years, and even on a Sabbath (!). According to the covenant, the incomparable ἐνδοξα "glorious things" are to be attested by the Israelites. This is manifested in the incomparable sign of healing of the cripple seen exactly by the covenantal people: the Jews (5:10f.) and a crowd at the pool of Bethesda in Jerusalem, those who came for a feast of the Jews (5:1, 13). Remarkably, Jesus invites the audience to realise the covenantal meaning of this miracle by challenging the gathered exactly in terms of

the Sinaitic covenant of χάρις, "I did one deed [ἔργον], and you all marvel [θαυμάζετε¹⁰⁹²]." (5:20, 7:21¹⁰⁹³).

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14; cf. 34:15 LXX) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). Jesus shows this as he directs the cripple, "Get up, pick up your pallet and walk." (5:8) and encounters the healed at the temple (5:14). According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). The man at the pool of Bethesda is crippled due to a sin (5:14). Jesus heals the man by taking the sin away (5:8–9, 14). In covenantal terms this act attests to an encounter with the presence of God. As an exposure to God's δόξα at Sinai makes one worship (Exodus 34:8 LXX), so does its manifestation as Jesus cause the former cripple to attend the temple (5:14).

According to the covenant, the presence (χάρις) of God is attested when God reveals (ἐμφανίζω) Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when the Lord lets people know His ways so that people may know Him (Exodus 33:13 LXX), and when God manifests (δείκνυμι) His δόξα (Exodus 33:18–34:10 LXX). By telling the Jews that it was Jesus who had made him well (5:15) the man acknowledges the presence—the visible appearance (δόξα) and the intrinsic character (δόξα)—of God as Jesus. Jesus—the visible appearance (δόξα) of God—is clearly *seen* by those around Him. This fulfils one of the requirements of the covenant according to which the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently seen (Exodus 33:13; cf.

¹⁰⁹² Cf. covenantal "all the people among whom thou art shall see the works [ἔργα] of the Lord, that they are marvellous [θαυμάστα], which I will do [ποιήσω] for thee" (Exodus 34:10).

¹⁰⁹³ This makes at least some of the people of Jerusalem to finally realise that Jesus is Christ of God (7:26); further, "many of the crowd believed in Him" (7:31).

Exodus 33:18–34:7 LXX). Noticeably, it is Jesus who initiates the revelation—makes Himself seen/known to the healed (5:13–15). Jesus also exhibits the ultimately gracious and consistent *character* (δόξα) of God. On the one hand, Christ does not have to heal the cripple; even less so on a Sabbath. After all, the sickness of the man is caused by a sin on his part! Yet Jesus graciously heals the crippled sinner. On the other hand, Jesus is consistently pursuing the will of the Father with regard to making humankind well, “My Father is working until now, and I Myself am working.” (5:17). Hence the sign depicts Jesus as being πλήρης χάριτος καὶ ἀληθείας in character (δόξα). The Jews themselves become remarkably aware that Jesus *is* making this point of being God Himself: they are seeking all the more to kill Him, because He not only is breaking the Sabbath, but also is calling God His own Father, making Himself equal with God (5:16–18).

6.3.3.2.4 *Covenantal connotations of δόξα in the sign of feeding the multitude (6:1–14f.)*

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works (ἔργα) of the Lord (Exodus 34:10 LXX). The covenantal frame of reference of the sign in feeding the multitude is hinted to the audience by the people’s question to Jesus, “What then do You do for a sign, so that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness ...” (6:30–31). The expression “What work do You perform? [τί ἔργαζῃ;]” refers the attentive audience back to the Sinaitic paradigmatic miraculous splendour (ἐνδοξα) article (Exodus 34:10). In all the book of Exodus, it is only in this covenantal article that cognates of ἔργον “work” are used with reference to the miraculous. Jesus performs the required work, an *incomparable* sign—feeds the multitude of people in number about five thousand with five barley loaves and two fish (6:7–13). According to the covenant, the incomparable ἐνδοξα “glorious things” are to be attested by the Israelites (Exodus 34:10 LXX). This incomparable sign of the feeding the multitude is witnessed exactly

by the covenantal nation of Jews: a large crowd (6:1)¹⁰⁹⁴, Jesus' disciples (6:3), and the people who saw the sign which He had performed (6:14). This incomparable sign witnessed by the people of God evinces ratification of the covenant of χάρις—the presence of God as Jesus.

According to the covenant, the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when God manifests His δόξα (Exodus 33:18–34:10 LXX). Again, the covenantal frame of reference of the sign of feeding the multitude is hinted to the audience by the people's challenge to Jesus, "Our fathers ate the manna in the wilderness" (6:31). Remarkably, the experience of the fathers with the manna in the wilderness was depicted exactly as an appearance of the δόξα of God! To the people murmuring against God, Moses and Aaron explained, "in the morning ye shall see the glory [δόξαν] of the Lord ... when the Lord gives ... bread in the morning to satiety (Exodus 16:7–8)". And so it happened in the wilderness, as "the glory [δόξα] of the Lord appeared in a cloud" (Exodus 16:10). Thus, according to the Gospel's counterpart, when Jesus provides the bread (being the bread from heaven Himself) the people actually see the δόξα of God! Jesus is aware of that as He mourns, "... you have seen Me, and yet do not believe." (6:36). Both the visible appearance (δόξα) and the intrinsic character (δόξα) of God are evident in the miracle. Jesus—the visible appearance (δόξα) of God—is clearly *seen* by those around Him. This fulfils one of the requirements of the covenant according to which the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX). Jesus also exhibits the ultimately gracious and consistent *character* (δόξα) of God. On the one hand, Christ does not have to feed the multitude. Moreover, Jesus has a reason not to feed the large crowd: the people are following Him because "they saw the signs which He was performing on those who were sick" (6:2) and Jesus disapproves of this reason for following Him (2:23–24; 5:48). Yet Jesus graciously feeds the people. On the other

¹⁰⁹⁴ In all likelihood, it is a Jewish crowd. A large crowd followed Jesus because they saw the signs which He was performing on those who were sick (6:2). Prior to this point in the Gospel, Jesus heals in areas populated by Jews.

hand, Jesus "Himself knew what He was intending to do" (6:6). This attests to the consistency of Jesus. Of course, the multitude is fed in abundance (6:12–13, 26). Hence the sign depicts Jesus as being πλήρης χάριτος καὶ ἀληθείας in character (δόξα).

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14; cf. 34:15 LXX) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). This certainly is exhibited in the episode of feeding the multitude as Jesus leads the disciples and a large crowd to the mountain, gives everybody relief from hunger, and teaches the people over the matter of the bread from heaven on the other side of the sea (6:25) and the Jews in the synagogue in Capernaum (6:59). According to the covenant, the presence (χάρις) of God is at work when this great nation of Israelites/Jews remains God's people (Exodus 33:13, cf. 34:9 LXX). The miracle of feeding the multitude certainly confirms that Jews remain God's own flock.

According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins of people (Exodus 34:9 LXX). Similarly, Jesus offers Himself as the bread from heaven to take away the sins of those who partake and believe so that they may have everlasting life (6:47–58). Otherwise, people will die in their sins (8:21–24).

6.3.3.2.5 *Covenantal connotations of δόξα in the sign of giving sight to the man born blind (9:1–41)*

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works (ἔργα) of the Lord, that they are marvellous (θαυμαστά) which God does (Exodus 34:10 LXX). Jesus passes by¹⁰⁹⁵ a man blind from birth. The disciples ask, "Rabbi,

¹⁰⁹⁵ This may well be yet another pointer to the Sinaitic covenant. Compare Jesus passing by [παράγων] the man born blind with the account of the covenant made at Sinai, "I will pass by

who sinned, this man or his parents, that he would be born blind?" Jesus points to the Sinaitic covenantal works of the Lord¹⁰⁹⁶, "*It was neither that this man sinned, nor his parents; but it was so that the works [τὰ ἔργα] of God might be displayed in him.*" (9:3). Hence, the sign is *designed* to witness to ratification of the covenant of χάρις. To this end Christ performs an *incomparable* miracle—giving sight to the man born blind (!). Its incomparability is explicitly confirmed by the one healed, "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind." (9:32).

According to the covenant, the incomparable ἐνδοξα "glorious things" are to be attested by the Israelites (Exodus 34:10). The incomparable sign of giving the sight to the man born blind is witnessed exactly by the covenantal nation of Jews: the man himself, his parents, "the neighbours", "those who previously saw him as a beggar", "others", "*still* others", "some of the Pharisees", "others of the Pharisees", "the Jews"¹⁰⁹⁷, and eventually acknowledged by the Jewish community at large (cf. 11:36–37).

According to the covenant, the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when God manifests His δόξα (Exodus 33:18–34:10 LXX). As the man receives sight, this allows him to see the visible appearance (δόξα) and realise the intrinsic character (δόξα) of God as Jesus (9:35–38). The Jews' charge, "Give glory [δόξαν] to God" (9:24) might have been intended by them as a command to the man to confess his alleged sin of lying as to the reason for his blindness and subsequent healing by Jesus. But the attentive audience of the Gospel realises

[παρελεύσομαι] before thee with my glory [δόξῃ] ... when my glory [δόξῃ] shall pass by [παρελεύσομαι] ... until I shall have passed by [παρέλθω]. ... And the Lord descended in a cloud [of glory?], and stood near [παρέστη] him ... And the Lord passed by [παρήλθεν] before his face ... (Exodus 33:19–34:6). Notice this pattern of 'παρ...' with the reference to (the δόξα of) God.

¹⁰⁹⁶ Cf. ἁμαρτίαι ... ἀνομίαι and ἐνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά (Exodus 34:9–10 LXX).

¹⁰⁹⁷ Notice ἕως of 9:18.

that the man actually gives glory to God by recognising the presence—the visible appearance (δόξα) and the intrinsic character (δόξα)—of God as Jesus as attested by the miraculous splendour (ἐνδοξα). Noticeably, it is again¹⁰⁹⁸ Jesus who takes the initiative to reveal Himself to the man, so in covenantal terms, “You have both seen [ἐώρακας¹⁰⁹⁹] Him, and He is the one who is talking with you.” (9:37). In accordance with the covenant, not only Jesus is seen but is now also *known* by the formerly blind man. Before the revelation the man knew neither where his Healer was (9:12), just who Jesus was, seen as the man insufficiently guessed “He is a prophet” (9:17) nor whether his Healer was a sinner or not (9:25). After he is healed, the man knows who Jesus is as the man addresses Him as the Lord (9:35–38). Jesus demonstrates graciousness—heals the man—and also consistency of the divine character by acknowledging, “We must work the works of Him who sent Me” (9:4). As an exposure to God’s δόξα at Sinai makes one worship (προσεκύνησεν, Exodus 34:8 LXX) so does its manifestation in the Son of God cause the formerly blind man to worship (προσεκύνησεν) Jesus (9:38).

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives them rest (Exodus 33:14 LXX); God is present in grace, not in wrath (cf. Exodus 33:3 LXX). Jesus leads the man born blind (9:7, 11) and gives him rest not only from the impairment in sight but also from the Jews persecuting him (9:34–35).

According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). The blindness of the man was not caused by a sin (9:2–3). But the attentive audience grasps yet another pointer to the Sinaitic covenant of χάρις as the Jews (9:18, 22) and Pharisees (9:13, 15, 16) revile the man, “... we are disciples of Moses. We know that God has spoken to Moses, but as for this man [, Jesus], we do not know where He is from”. To this the formerly blind responds exactly in terms of the

¹⁰⁹⁸ Just as in the episode of healing the cripple to whom Jesus takes the initiative to reveal Himself later in the temple (5:14).

¹⁰⁹⁹ Cf. ἐώρακας here with ἴδω of Exodus 33:13 (cf. variants of reading).

miraculous splendour (ἐνδοξα) article of the covenant of χάρις, "Well, here is an amazing thing [τὸ θαυμαστόν ἐστίν], that you do not know where He is from, and yet He opened my eyes. ... Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind." This brings into play the Sinaitic covenantal link between taking away sins and performing incomparable works of the Lord (Exodus 34:9–10 LXX). It is the discernment of the Jews and Pharisees that is at stake. They acknowledge that the LORD spoke to Moses (which happened exactly at Sinai while originating the covenant of χάρις!). They claim themselves to be disciples of Moses. Hence, they are supposed to know the articles of the covenant. They did see or hear of this incomparable work of God (9:3, 16, 30–32, 40) but failed to recognise the fact of ratification of the covenant of the presence (χάρις) of God the work witnesses to. Jesus, therefore, is not obligated to keep His part of the covenant—to take their sins and iniquities away—either. Hence, Jesus says to the Pharisees, "If you were blind, you would have no sin [ἁμαρτίαν]; but since you say, 'We see,' your sin [ἁμαρτία] remains." (9:41). Of all those who remain in their sins due to their failure to recognise ratification of the covenant of χάρις behind the incomparable works of God, Jesus concludes, "If I had not come and spoken to them, they would not have sin [ἁμαρτίαν], but now they have no excuse for their sin [ἁμαρτίας] ... If I had not done among them the works [ἔργα] which no one else did [¹¹⁰⁰], they would not have sin [ἁμαρτίαν]; but now they have both seen and hated Me and My Father as well." (15:22–24).

6.3.3.2.6 *Covenantal connotations of δόξα in the sign of raising Lazarus from the dead (11:1–44f.)*

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works (ἔργα) of the Lord, that they are marvellous (θαυμαστά) which God does (Exodus 34:10 LXX). The sign is *designed* to witness to ratification of the covenant of χάρις.

¹¹⁰⁰ A definite reference to the incomparability of works required by the covenant of presence (χάρις) of God (Exodus 34:10 LXX).

Jesus explains this first to Mary and Martha's courier(s) and, perhaps, to the disciples (11:3) as well, "This sickness is not to end in death, but for the miraculous splendour¹¹⁰¹ [δόξης] of God ..." (11:4, cf. 11:11–15). Then, Jesus explains this covenantal purpose of the sign also to Martha, "Did I not say to you that if you believe, you will see the miraculous splendour¹¹⁰² [δόξαν] of God?" (11:40, cf. 11:3–4). Then Jesus actually performs an incomparable sign—Lazarus has been dead in the tomb for four (!) days (11:17, 39).

This incomparable sign is one of the glorious things (ἐνδοξα) that are covenantally marvellous (θαυμαστά). A cognate of θαυμαστός is not utilised in the episode but there are two references to the term. First, some of the witnesses to the sign of raising Lazarus from the dead say of Jesus, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" (11:37). The sign of giving the sight to the man born blind is recognised as a marvellous thing (θαυμαστόν, 9:30–32). By comparison, the sign of raising Lazarus from the dead is also marvelous. Second, Jesus and Martha discuss the resurrection of Jesus (11:21–27), the matter which is marvellous to the Jews (5:20–21).

According to the covenant, such incomparable ἐνδοξα "glorious things" are to be attested by the Israelites. The incomparable sign of raising Lazarus from the dead is seen exactly by the covenantal nation of Jews: the disciples (1:7–16f.), Mary and Martha (11:28–32, 39), and the Jews (11:19, 31–33, 45). Hence, the incomparability of this marvellous sign witnessed by the people of God evinces the presence (χάρις) of God as Jesus.

According to the covenant, the presence (χάρις) of God is attested when God reveals Himself so that He may be evidently known/seen (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when God manifests His δόξα (Exodus 33:18–34:10 LXX). Jesus—the visible appearance (δόξα) of God—is clearly *seen* by those around Him. Jesus also exhibits the ultimately gracious and consistent character (δόξα) of God. On the one hand, Jesus is gracious: even though "the

¹¹⁰¹ NASB has "glory".

¹¹⁰² NASB has "glory".

resurrection on the last day" Martha is awaiting is not yet (11:24), He still raises Lazarus from the dead. He loves Lazarus, Martha, and Mary (11:3, 5, 36); He is full of compassion and even weeps over the case (11:33–35, 38). On the other hand, Jesus is consistent: Christ says, "I go, so that I may awaken him out of sleep." And He actually raises Lazarus from the dead, just as promised. He travels to Judea even though "the Jews were just now seeking to stone" Him, and goes beyond just the duty. Hence, Jesus is depicted as being πλήρης χάριτος καὶ ἀληθείας in character.

According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). If one recalls that the ἀσθένεια "sickness" of the cripple was definitely caused by a sin (5:5, 14) then it become possible that the deadly¹¹⁰³ ἀσθένεια of Lazarus (11:4) is caused by a sin as well. If this is the case, then Jesus takes away the sin that had caused the deadly sickness of Lazarus. This, according to the covenant, is yet another evidence of an encounter with the presence (χάρις) of God as Jesus.

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14; cf. 34:15 LXX) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). And so Jesus directs the disciples (11:7) and the gathered around the tomb (11:39), gives rest to the sisters over their grief about the deceased brother. As an exposure to God's δόξα at Sinai makes one worship (Exodus 34:8 LXX), so its manifestation as Jesus causes the disciples, Martha, and many of the Jews to believe (11:15, 27, 45).

Jesus ensures that the covenantal purpose of the miracle is recognised. Not only does He allude to the miraculous splendour (ἐνδοξα) article of the covenant, "This sickness is not to

¹¹⁰³ Cf. Deuteronomy 28:15–46, especially Deuteronomy 28:20, 22, 27, 35, 45. The Evangelist is well acquainted with Deuteronomy, see NA²⁷, 770–806. Consider also our comments over the case of covenantal connotations of δόξα in the sign of healing of the son of a royal official (with regard to deadly πυρετός "fever", cf. Deuteronomy 4:52; 28:22).

end in death, but for the miraculous splendour¹¹⁰⁴ [δόξης] of God," but also expounds, "so that the Son of God may be honoured¹¹⁰⁵ [δοξασθῇ] by it." (11:4). The divine passive of δοξασθῇ indicates an allusion to the divine honour (ἐνδοξασθήσομαι) article of the Sinaitic covenant (Exodus 33:16 LXX) being ratified by God as Jesus. In the course of the event Jesus is glorified exactly from above as the Father approves the Son's miracle from the heavens (11:41–42).

6.3.3.2.7 *Covenantal connotations of δόξα in the sign of
the crucifixion and resurrection of Jesus*

In the crucifixion, Christ is divinely honoured¹¹⁰⁶ by God as the passive voice of ἐδοξάσθη (7:39; 12:16, 23; 13:31a, 31b; 13:32) indicates: "... the Spirit was not yet *given*, because Jesus was not yet honoured [ἐδοξάσθη]." (7:39), "The hour has come for the Son of Man to be honoured [δοξασθῇ]." (12:23) ... "Now is the Son of Man honoured [ἐδοξάσθη], and God is honoured [ἐδοξάσθη] in Him; if God is honoured [ἐδοξάσθη]¹¹⁰⁶ in Him, God will also honour Him [δοξάσει] in Himself, and will honour [δοξάσει] Him immediately." (13:31–32), and " ... when Jesus was honoured [ἐδοξάσθη] ..." (12:16). According to the divine honour (ἐνδοξασθήσομαι) article of the covenant, such divine honour confirms the presence of God as Jesus. Just as required by the covenantal article, Jesus on the cross is honoured "beyond all the nations, as many as are upon the earth" (Exodus 33:16 LXX): many of the Jews read the inscription written on the cross in Hebrew, Latin and Greek (19:20). This presence of God remains as Jesus, having been divinely honoured on the cross, bestows the Spirit onto believers.

¹¹⁰⁴ NASB has "glory".

¹¹⁰⁵ NASB has "glorified".

¹¹⁰⁶ These two occurrence of ἐδοξάσθη (13:31b; 32a) may well also echo the miraculous splendour (ἐνδοξα) article of the covenant. Incomparable ἐνδοξα—Jesus' σημεῖα, ἔργα, τέρατα, θαυμαστά—are required by the covenant to verify the presence of God. The crucifixion/resurrection of Christ is such ἐνδοξον—the ultimate incomparable glorious deed—which glorifies God.

According to the covenant, the presence (χάρις) of God is evinced when the Lord does glorious things (ἐνδοξα) which have not been done in all the earth, or in any nation; and all the people see the works of the Lord, that they are marvellous which God does (Exodus 34:10 LXX). Jesus Himself constitutes such *incomparable* glorious work of God seen by all the people (12:20; 19:20).

According to the covenant, the incomparable ἐνδοξα "glorious things" are to be attested by the Israelites (Exodus 34:10). So the incomparable sign of the resurrection of Jesus is seen exactly by the covenantal people: Mary Magdalene (20:1f.), Simon Peter and the other disciple whom Jesus loved (20:2f.), and the disciples (20:19f.).¹¹⁰⁷

According to the covenant, the presence (χάρις) of God is attested when God reveals (ἐμφανίζω) Himself so that He may be evidently known/seen (γνωστῶς (εἶ)δω) (Exodus 33:13; cf. Exodus 33:18–34:7 LXX), when the Lord lets people know His ways so that people may know Him (Exodus 33:13 LXX), when God manifests (δείκνυμι) His δόξα (Exodus 33:18–34:10 LXX). Jesus reveals Himself to the disciples (ἐμφανίσω, 14:21, ἐμφανίσειν, 14:22; 20:19f.). The Father is evidently known/seen by the disciples in the Son; Jesus lets people know His way, in fact is the way Himself (14:5–10).¹¹⁰⁸ According to the covenant, the presence (χάρις) of God is attested when God reveals (δείξόν) His glory (Exodus 33:18 LXX). Also, Jesus reveals (δείξον, 14:8, 9) the Father to the disciples; He reveals (ἐδείξειν, 20:20) His hands and His side pierced on the cross—just exactly where Jesus has been glorified—to the disciples; He reveals (δείκνυεις, 2:18f.) the miraculous splendour of His crucifixion and the resurrection to the Jews. Not only does Jesus reveal the visible appearance (δόξα) of God, He also demonstrates the

¹¹⁰⁷ The crucifixion of Jesus is also attested by the covenantal people: many of the Jews (19:20, 31), His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene (19:25), the disciple whom He loved (19:26f.), Joseph of Arimathea (19:38), and Nicodemus (19:39).

¹¹⁰⁸ On the matter of the exact terminological correlation between 14:5–10 and Exodus 33:13–34:10 LXX see elsewhere in our study.

intrinsic character (δόξα) of God. Jesus is gracious: He turns the fear of the disciples into joy (15:11; 16:20–22; 20:19). Jesus is consistent in character: He keeps the promise of coming back, of giving peace, and of giving the Spirit. Jesus grants the intrinsic character (δόξα) of God to believers by bestowing the Holy Spirit χάριτος καὶ ἀληθείας (1:32–33; 3:34, 20:22) onto them. Hence, Jesus is depicted as πλήρης χάριτος καὶ ἀληθείας in character. Just as the one exposed to the δόξα of God at Sinai worships (Exodus 34:8 LXX) so does Thomas confess Jesus as “My Lord and my God!” (20:28).

According to the covenant, the presence (χάρις) of God is encountered when the Lord takes away the sins and iniquities of people (Exodus 34:9 LXX). Jesus, by the crucifixion and resurrection, takes away the sin of the world (1:29, *passim*). The ability to take away the sin (as a witness to an encounter with the presence of God) is also given to the disciples (20:23); as those who have gained the character (δόξα) of God (17:22; 20:22) they are now capable of conveying the presence of God.

According to the covenant, the presence (χάρις) of God is experienced when God leads people (Exodus 33:12; cf. 33:15 LXX) and gives rest (Exodus 33:14 LXX), goes before (Exodus 33:14; cf. 34:15 LXX) and with (Exodus 33:16 LXX) people; God is present in grace, not in wrath (cf. Exodus 33:3 LXX). Fulfilling all of this, Jesus Himself comes (ἦλθεν, 20:19)¹¹⁰⁹ to believers and stands in their midst (ἔστη εἰς τὸ μέσον)¹¹¹⁰.

¹¹⁰⁹ Cf. with προπορεύσομαι (Exodus 33:14), πορεύη (Exodus 33:15), συμπορευόμενον (Exodus 33:16), συμπορευθήτω (Exodus 34:9) applied to God in the course of the covenant at Sinai as a requirement to verify the presence of God. Notice also παρέρχομαι of God (Exodus 33:19–22).

¹¹¹⁰ ἔστη εἰς τὸ μέσον; compare παρέστη of God (Exodus 34:5). Notice, that according to the book of Exodus, God reveals Himself in His δόξα from the midst (μέσος) of the cloud (Exodus 24:16, 18, cf. Exodus 25:22).

According to the covenant, the presence (χάρις) of God is at work when the Israelites remain God's people (Exodus 33:13, cf. 34:9 LXX). The resurrected Jesus comes to His Jewish disciples (20:19). Just as Jesus promised, He does not leave His own as orphans (14:18); on the contrary, Jesus addresses them as τέκνιον (13:13) and παῖδιον (21:5. cf. 16:21). As His own receive Christ they gain "the right to become children of God" (1:12). Hence Jews remain God's people. Thus, in full accord with the article of the covenant, yet another evidence is provided to attest to the presence (χάρις) of God as Jesus.

6.3.3.3 Conclusion

Our study concludes that four aspects of the presence of God—1) the visible appearance of God (δόξα), 2) the intrinsic character of God (δόξα), 3) the miraculous splendour verifying the presence of God (ἐνδοξα), and 4) the divine honour confirming the presence of God (ἐνδοξασθήσομαι)—become evident in the course of the ratification of the covenant of the presence (χάρις) of God as Jesus.

7 CONCLUSION

The study has made the case for the three key concepts—1) ἡ χάρις καὶ ἡ ἀλήθεια, 2) χάρις, and 3) δόξα—of the Gospel's account to the revelation of God as Jesus (John 1:14–18ff.) to allude to the covenant of God's presence originated in the course of the revelation of God at Sinai (Exodus 33:12–34:10 LXX). In *essence*, both revelations deal with the *same* matter of the presence of God. In *quality*, the revelation of God at Sinai is *surpassed* by the revelation of God as Jesus in all the three above aspects.

First, in the course of the revelation of God as Jesus, the concept of (ἡ) χάρις καὶ (ἡ) ἀλήθεια is first announced in the Prologue (John 1:14, 17) and then unfolded throughout the whole of the Gospel in accord with the covenant of God's presence (χάρις) by the revelation of God at Sinai (Exodus 33:12–34:10 LXX). The Gospel depicts the *bestowal* of the divine character χάριτος καὶ ἀληθείας onto believers.

To begin with, the phraseology πλήρης χάριτος καὶ ἀληθείας (John 1:14) and ἡ χάρις καὶ ἡ ἀλήθεια (John 1:17) does allude¹¹¹¹ to the Sinaitic phraseology רַחֲמֵי וְחַסְדֵּי (Exodus 34:6)

¹¹¹¹ Our study has established *allusions* of the revelation of God as Jesus to the revelation of God at Sinai (with the reference to δόξα, χάρις, and ἡ χάρις καὶ ἡ ἀλήθεια as depicted in the Gospel). In our view, both God's רַחֲמֵי and חַסְדֵּי OT notions may have also been *echoed* throughout the Gospel (Jeremiah 16:5 and Isaiah 54:10 cf. John 14:27; 20:19, 21, 26; Micah 7:20, Hosea 4:1, Psalms 26:3; 36:6; 44:3 OG; 44:27/43:27 OG; 57:4, 11/56:4, 11 OG; 69:14; 88:12/87:12 OG; 89:3, 25; 103:11; 136:5, 26; Proverbs 10:32 OG; 14:22; 16:6/15:27 OG, 1 Kings 8:23, Nehemiah 1:5, 2 Chronicles 6:14). Due to the time and volume constraint applicable to this study we have not been able to formally establish each and every other case which, in our view, may have been relevant. For the proper methodology with this respect see Bauckham, *Gospel Traditions*; James R. Davila, *Parallels*; Richard B. Hays, *Echoes*; Thompson, *Clothed with Christ*.

which depicts the character of God. The major uncertainty in this case has been the discrepancy between רַב־חֶסֶד וְאֱמֶת (Exodus 34:6 MT), πολυέλεος καὶ ἀληθινός (Exodus 34:6 LXX), and πλήρης χάριτος καὶ ἀληθείας (1:14). On the one hand, alleged objections to the case of the allusion¹¹¹³ and previous attempts to positively account for the discrepancy¹¹¹⁴ have been demonstrated as either invalid or inadequate. On the other hand, the study has utilised new approaches to make the case: The Evangelist *can* legitimately translate רַב with πλήρης¹¹¹⁵, רַב with χάρις¹¹¹⁶, אֱמֶת¹¹¹⁷ with ἀλήθεια.¹¹¹⁸ The writer *does* translate from Hebrew (12:10, 40; 13:1) if

¹¹¹² Likely to the whole creed רַב־חֶסֶד וְאֱמֶת אֵלֵינוּ וְחַיִּים וְנִגְוִין אֶרֶךְ אַפַּיִם (Exodus 34:6).

¹¹¹³ Including a) Bultmann's et al argument from the alleged incongruity in the meaning of ἀλήθεια and אֱמֶת, b) Harris' et al argument from the alleged unlikelihood of recognition of רַב־חֶסֶד behind ἡ χάρις καὶ ἡ ἀλήθεια.

¹¹¹⁴ Including a) Piper's argument from a stylistic variation, b) Hanson's argument from a hypothetical Greek non-Septuagintal version of Exodus 34:6, c) Montgomery's argument from the Syriac versions or Christian Palestinian dialect, d) Boismard's argument from modern comparative linguistics, e) Brown's argument from unfaithfulness of usage, g) Dodd's argument from Hellenistic Judaism, and f) Hanson's argument from feebleness of translation.

¹¹¹⁵ We have argued from the OT/LXX/OG practices, echoes of Exodus in the Gospel, the Evangelist's own tendency to use the excessive language while speaking of the Divine, the NT authors' usage of extraordinary degrees and employ the terminology different from the standard LXX's while speaking of the divine χάρις.

¹¹¹⁶ The study has identified numerous occurrences of רַב translated with χάρις (cognates) in the OG and recensions—Theodotion, Aquila, Symmachus, Quinta, Sexta—to the LXX/OG (we have established that findings in three latter recensions post-dating the Gospel should still be treated as independent and unbiased witnesses to practices of translating רַב, and can be legitimately projected onto the époque of the Gospel).

¹¹¹⁷ In the LXX/OG, when it comes to creedal pair רַב and אֱמֶת (אֱמוּנָה), terms אֱמֶת and אֱמוּנָה are always translated with a cognate of ἀλήθεια.

there is a reason for it.¹¹¹⁹ The Evangelist *does* have major¹¹²⁰ reasons to translate מְרַחֵם so exactly with πλήρης χάριτος καὶ ἀληθείας:

1) Instead of the usual LXX/OG's πολὺ/πλήθος for מְרַחֵם, the Evangelist chooses πλήρης because the term πλήρης with a following genitive is indeclinable.¹¹²¹ This feature of πλήρης allows the expression πλήρης χάριτος καὶ ἀληθείας to modify either πατήρ, (μονογενής) λόγος, or δόξα. By utilising exactly πλήρης the Evangelist emphasises the sameness of the character (δόξα) of God πλήρης χάριτος καὶ ἀληθείας inherent in the πατήρ and (μονογενής) λόγος.

2) Instead of the common LXX/OG's ἔλεος for רַחֵם, the Evangelist utilises the legitimate option of χάρις because a) the term χάρις draws the attention of the reader to the sequence of the six (Exodus 33:12; 33:13, 13, 16, 17; 34:9–10 LXX) Sinaitic requests to confirm the presence (χάρις) of God. The usage of χάρις in πλήρης χάριτος καὶ ἀληθείας defines the Sinaitic

¹¹¹⁸ Phraseology πλήρης χάριτος καὶ ἀληθείας reflects practices common to the époque of the Evangelist in alluding/echoing the OT creed; cf. Luke 1:50, 58, 72, Romans 2:4; 15:7–11, Ephesians 2:4–8 (notice the equivalency of χάρις and LXX/OG's ἔλεος), James 5:11, 1 Peter 1:3, The Prayer of Manasseh 7; Sirach 2:11; 5:4–6.

¹¹¹⁹ Menken, *Quotations*, 99–122, 123–138, 205.

¹¹²⁰ The minor considerations being: 1) The irregular and excessive πλήρης hints that all three creedal terms denoting 'grace' linked by מְרַחֵם ... מְרַחֵם—*are* conveyed with single χάρις (the three creedal terms denoting "grace" had lost their distinctiveness by the époque of the Evangelist and term χάρις is suitable for all the three), 2) The adjoined distinctive attribute מְרַחֵם is communicated with καὶ ἀληθείας (the Evangelist, with the importance of the notion of ἀλήθεια in the Gospel and its Christological significance for the writer, may well have wanted to bring out the sense of the Hebrew מְרַחֵם ... רַחֵם rather than the inadequate LXX's ἀληθείας; so Bauckham, *Thesis*, 1), and 3) The absence of creedal מְרַחֵם / μακρόθυμος warns that God's longsuffering nature has come to an end (cf. 3:36).

¹¹²¹ BDF, §137.

covenant of *χάρις* (Exodus 33:12–34:10 LXX) as the definitive background for the Gospel, and b) the term *χάρις* reminds the reader that the Spirit poured out on the house of David and on the inhabitants of Jerusalem according to the prophecy quoted in the Gospel is the Spirit of *χάρις* (19:37 + Zechariah 12:10 LXX). Hence, the Gospel's qualities *πλήρης χάριτος καὶ ἀληθείας* of the Word match requisites *ἡ χάρις καὶ ἡ ἀλήθεια ... ἐκ μέτρου* of the Spirit (3:34; 14:17; 15:26; 16:13; 19:37 + Zechariah 12:10 LXX).

Moreover, the study has shown that neither *רַב־חֶסֶד וְאֱמֶת* (Exodus 34:6), *πλήρης χάριτος καὶ ἀληθείας* (John 1:14), nor *ἡ χάρις καὶ ἡ ἀλήθεια* (John 1:17) constitute hendiadys in terms of “the co-ordination of two ideas, one of which is dependent on the other”. On the one hand, speculations¹¹²² and arguments¹¹²³ of proponents of treating *רַב־חֶסֶד וְאֱמֶת*/(*ἡ*) *χάρις καὶ* (*ἡ*) *ἀλήθεια* as hendiadys have been demonstrated as invalid. On the other hand, in the OT¹¹²⁴ whenever the word-pair *אֱמֶת ... חֶסֶד* is the subject of a verb, the verb is always in 3rd person plural (Proverbs 3:3; 20:28, Psalms 40:12; 61:8; 85:11; 89:15). The LXX/OG's translators perceive the creedal

¹¹²² Unsubstantiated (Sakenfeld, Speiser), immune to criticism (Sakenfeld, Zobel), circular (Johnson), associative (Kellenberger, Sakenfeld) attempts.

¹¹²³ Including a) Williams'/Zobel's argument from a single preposition followed by two or more nouns joined by a conjunction (as in Proverb 16:6), b) Zobel's contention from Hosea's phraseology projected onto the chain *אֱלֹהִים וְאִין־חֶסֶד וְאִין־אֱמֶת* (as in Hosea 4:1).

¹¹²⁴ See also our arguments from a) irrelevancy of the relatively late date of the construct state development in affinity to syndetic parataxis and the paucity of adjectives in Biblical Hebrew to the case of *אֱמֶת וְחֶסֶד*, c) parallelism of *חֶסֶד* and *אֱמֶת* (*אֱמוּנָה*) in adjoining colons often without the terms paralleling each other, d) parting of *חֶסֶד* and *אֱמֶת* (*אֱמוּנָה*) outside of parallel forms, e) *חֶסֶד* and *אֱמֶת* (*אֱמוּנָה*) of God occurring in various modes of pairing in a literary unit, f) rendering of the word pair in both direct *אֱמֶת וְחֶסֶד* and reverse *חֶסֶד וְאֱמוּנָה* order in the same literary unit, g) characterisation of God by an unaccompanied attribute of either one of the families *חֶסֶד* *אֱמֶת*.

מְחַיֵּה מֵתִים as denoting two attributes.¹¹²⁵ The Evangelist conveys two attributes with (ἡ) χάρις καὶ (ἡ) ἀλήθεια because¹¹²⁶: a) (ἡ) χάρις καὶ (ἡ) ἀλήθεια alludes to מְחַיֵּה מֵתִים which does not constitute hendiadys itself, b) in the Gospel, the construction “article-noun-καὶ-article-noun” always conveys two attributes (1:45; 2:2, 15, 22; 3:22; 6:42; 7:32; 11:5, 25, 44, 47, 48, 57; 13:9, 13, 14; 14:6; 18:12, 18; 19:6, 26; 20:20), and c) in the LXX/OG/NT, construction “article-noun-καὶ-article-noun-verb in singular” (as in ἡ χάρις καὶ ἡ ἀλήθεια ... ἐγένετο) always conveys two attributes (Genesis 9:2, Numbers 13:29, 1 Kings 21:3a (similarly, 1 Esdras 8:61; Zephaniah 1:18; cf. James 5:3); 1 Esdras 8:61, 1 Maccabees 2:12, 4 Maccabees 17:14, Proverbs 25:10, Zephaniah 1:18 (cf. James 5:3), Epistle of Jeremiah 1:71, Ezekiel 19:10,

¹¹²⁵ LXX/OG translators are capable of recognising hendiadys in Hebrew and of expressing Hebrew hendiadys by means of adjectival or genitival constructions. But neither one of constructions מְחַיֵּה ... מֵתִים (הַמְחַיֵּה, cognates) is conveyed with such adjectival or genitival construction in Greek. Particularly, the creed מְחַיֵּה מֵתִים וְרַב־אֲפִים אֱלֹהִים וְיִשְׁרָאֵל, a heterogeneous construction of nouns and adjectives, is conveyed by οἰκτίρμων καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, a homogeneous recurrence of adjectives only; adjectives may not constitute hendiadys in a way affecting our study. Whenever word-pair מְחַיֵּה ... מֵתִים is the subject of a verb, the LXX renders the verb is 3rd person plural (Proverbs 3:3; 20:28, Psalms 40:12; 85:11; for the case of Psalm 89:15 see our invalidation of the *BDF* §135b rule).

¹¹²⁶ Consider also the following factors: a) the Evangelist is well aware of the usage of adjectival and genitival constructions expressing the idea of modification but does not use them in (ἡ) χάρις καὶ (ἡ) ἀλήθεια (notice, especially, the writer's favourite “true something” expressions τὸ φῶς τὸ ἀληθινόν, οἱ ἀληθινοὶ προσκυνηταὶ, τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν, ἡ ἄμπελος ἡ ἀληθινή, and τὸν μόνον ἀληθινὸν θεόν; observe also that had the Evangelist wanted to express the idea of a “gift of ἀλήθεια” by (ἡ) χάρις καὶ (ἡ) ἀλήθεια, the writer would have likely employed a familiar construction, such as τὴν δωρεάν τοῦ θεοῦ), b) hendiadys is not listed as a feature of the style of the Evangelist, c) the usage of construction “πλήρης-noun-καὶ-noun” in the LXX/OG/NT discourages one from envisioning hendiadys in πλήρης χάριτος καὶ ἀληθείας.

Daniel 2:20 (so also Daniel (TH) 2:20), Daniel (TH) 7:27 (cf. Daniel 7:27 OG), Matthew 13:22, Acts 4:28, Acts 19:27, 2 Corinthians 8:2, 1 Thessalonians 3:11, 2 Thessalonians 2:16–17, James 5:3).¹¹²⁷ Hence, the terms of (ἡ) χάρις καὶ (ἡ) ἀλήθεια do not modify each other, with the expression resulting in anything like either “true grace” or “gracious truth”. Neither do they collapse into anything akin to either “the gracious gift of divine reality” or “the reality of the grace”. The phraseology (ἡ) χάρις καὶ (ἡ) ἀλήθεια alluding to חַסֵּד וְאֱמֻנָה denotes graciousness and consistency, two qualities of the divine character (δόξα).

Furthermore, the Gospel depicts the *bestowal* of the divine character χάριτος καὶ ἀληθείας onto believers. The Word made flesh is πλήρης χάριτος καὶ ἀληθείας in the divine character (δόξα, 1:14b). Jesus replicates God’s character—ἡ χάρις καὶ ἡ ἀλήθεια—in the faithful (ἐγένετο, 1:17). The Son gives the Father’s “glory”—the intrinsic character of God—to the disciples (17:22). Christ manifests and makes God’s “name”—the character of God—known to believers (17:6, 26). Jesus bestows God’s character onto believers by means of the Holy Spirit (1:33; 7:39; 20:22): the Holy Spirit is not τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13) only but also πνεῦμα χάριτος (19:37 + Zechariah 12:10). Both these qualities of the divine character are inherent in the Holy Spirit without measure (ἐκ μέτρου, 3:34). Hence, the Holy Spirit is the Spirit πλήρης χάριτος καὶ ἀληθείας. The time when “the Spirit was not yet *given*, because Jesus was not

¹¹²⁷ Contra Harris, Schoneveld. These findings of our study invalidate *BDF* §135 (1) b rule on “agreement with two or more co-ordinate words connected by καὶ (ἡ)”¹¹²⁷ which reads, “When the subject consists of sing. + sing. or sing. + plur. the verb agrees ... (b) with both subjects taken together if the verb stands after the second subject”. In addition to the listed, notice other LXX/OG/NT examples contrary to the rule (Judges (A) 19:19, Psalm 144:4 OG, Sirach 10:24, Hosea 4:2, Isaiah 32:20, Jeremiah 43:25, Matthew 6:19).

yet glorified" is over. Jesus is glorified on the cross; believers receive the Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια (1:32–33; 3:34; 7:39; 20:22).¹¹²⁸

Both the eyewitnesses and non-eyewitnesses receive the divine character via the Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια ἐκ μέτρου (1:32–33; 3:34; 7:39). The role of the Spirit in conveying the character (δόξα) of God πλήρης χάριτος καὶ ἀληθείας to non-eyewitnesses¹¹²⁹ is conceptually introduced in the Prologue: 1) The reference to the testimony of John (1:15) invites the reader to consider exactly the day on which John the Baptist spoke of Jesus as "the One who baptizes in the Holy Spirit." (1:33), and 2) The distinction between ἡμεῖς "we" (1:14) and ἡμεῖς πάντες "we all" (1:16) hints that even though the Word πλήρης χάριτος καὶ ἀληθείας in character dwelt only among the eyewitnesses, *both* the eye-witnesses and non-eyewitnesses received the presence (χάρις) of God. The non-eyewitnesses gain this presence through the Holy Spirit of (ἡ) χάρις καὶ (ἡ) ἀλήθεια ἐκ μέτρου in character dwelling in them. Further in the Gospel the role of the Spirit in conveying the character (δόξα) of God πλήρης χάριτος καὶ ἀληθείας to non-eyewitnesses is implied in Jesus', "the Spirit ... will glorify [δοξάσει] Me, for He will take of Mine and will disclose *it* to you." (16:14).

Finally, ἡ χάρις καὶ ἡ ἀλήθεια (qualities of the divine character) and ὁ νόμος (the divine legal corpus) belong to different dimensions (1:17, *passim*). As such, they cannot be either contrasted or compared; neither can they conceivably replace or fulfil one another. The two divine entities—ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια—*complement* each other. The Gospel holds the Law in high regard. Jesus engages with the Decalogue. There are allusions to the Commandments: Sabbath (7:23; cf. 5:18); honouring one's father (8:49; cf. 5:23); murder (7:19, 8:40, 44; cf. 5:18); adultery (8:41); theft (10:1, 8, 10); false witness (8:14, cf. 8:44); coveting

¹¹²⁸ The post-resurrection audience naturally envisions both qualities ἡ χάρις καὶ ἡ ἀλήθεια in other various references to the Spirit in the Gospel (4:23, 24; 14:17; 15:26; 16:13).

¹¹²⁹ See elsewhere in our study.

(8:44). There is an allusion to the Shema (8:41b–42a).¹¹³⁰ By challenging, “Which one of you convicts Me of sin?” (8:46), Jesus makes Himself a subject to the Law. Jesus approves the fact that believers have kept the Father’s word (= the Law, 17:6). Jesus’ saying, “do not sin anymore,” only makes sense in the framework of the Law (5:14, cf. 8:11; 20:23). The Law is a revelation of the Divine (1:17). Jesus acknowledges that “the Scripture cannot be broken” (10:35). Christ’s new commandment provides the proper insight into the Law (13:34 cf. Leviticus 19:18). The risen Lord grants, “If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained” (20:23). These factors imply that observance of the relevant articles of the Law is expected even after Jesus’ resurrection. The possession of ἡ χάρις καὶ ἡ ἀλήθεια by believers not only *illuminates* in interpreting but also *enables* the faithful to comply with ὁ νόμος as they are one with the Divine (14:22; 15:4–5; 17:11, 21–23). This *complementary* nature of ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια fulfils the Scripture (10:35 cf. Jeremiah 31:31–33; Ezekiel 36:26–28).

Second, in the course of the revelation of God as Jesus the concept of χάρις is first announced in the Prologue (χάριν ἀντὶ χάριτος, John 1:16) and then unfolded throughout the whole of the Gospel in accord with the covenant of God’s presence (χάρις) of the revelation of God at Sinai (Exodus 33:12–34:10 LXX). The Gospel depicts the *ratification* of the Sinaitic covenant of God’s presence (χάρις) in Jesus.

To begin with, the terminology and phraseology χάριν ἀντὶ χάριτος (John 1:16) alludes to the covenant of God’s presence (χάρις)¹¹³¹ originated at Sinai (Exodus 33:12–34:10 LXX). The message of the Sinaitic covenant—expressed by the six Sinaitic “χάρις” requests to confirm the presence of God (Exodus 33:12; 33:13, 13, 16, 17; 34:9–10 LXX)—is clear: God’s χάρις is

¹¹³⁰ On the Decalogue and Shema in the Gospel see Brooke, *The Law, Motyer, John and “the Jews,”* 42.

¹¹³¹ Gracious presence, indeed. Notice the full extent of this χάρις; cf. χάρις of Exodus 33:12–34:10 with the reference to the wrath of God of Exodus 33:3.

the gracious presence of God. In the Gospel, each occurrence of χάρις in χάριν ἀντὶ χάριτος (John 1:16) denotes the presence (χάρις) of God: it was first granted at Sinai and then in Jesus.¹¹³²

Moreover, this χάριν ἀντὶ χάριτος concept is unfolded throughout the Gospel. The Gospel depicts the *ratification* of the covenant of God's presence (χάρις) in Jesus in accord with the "six requests for the confirmation of χάρις" scheme originated in the course of the revelation of God at Sinai:

1) God's presence (χάρις) is encountered when God reveals¹¹³³ Himself so He may be evidently seen/known; God lets people know His ways that people may know Him¹¹³⁴,

¹¹³² χάριν ἀντὶ χάριτος also implies that the presence of God is incessant, as the presence is further sustained in the Holy Spirit. This incessant—χάριν ἀντὶ χάριτος—presence of God *results* from the ultimately gracious and consistent—(ἡ) χάρις καὶ (ἡ) ἀλήθεια—character of God (Exodus 34:6, cf. John 1:14, 17).

¹¹³³ ἐμφάνισόν (Exodus 33:13 LXX); cf. 14:21–22.

¹¹³⁴ וַיֵּרְא וַיִּשְׂכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח; ἐμφάνισόν μοι σεαυτὸν γνωστῶς (εἶ)δω σε (Exodus 33:13 MT; (G)RLXX; cf. Exodus 33:18–34:7). For ἐμφάνισόν, see 14:21–22. For a blend of δόξω, γινώσκω, οἶδα, ὁράω suggesting that the Evangelist is aware of all the three variants, see 14:5–9. The prominence of actually seeing Jesus is enormous. It is evident in fundamental accounts of the Evangelist (1:14, 18), advice of Philip to Nathanael (1:46), wish of the Greeks (12:21), prophecy of Zechariah (19:37), anxious anticipation of believers (16:16, 17–19), resurrection announcement of Mary (20:18), and ultimate joy of the disciples (20:20, 25). It causes Christ to grieve, "you have seen Me, and yet do not believe" (9:37) but the man born blind (9:37) and Thomas to believe (20:27–29) and worship (just as the Sinaitic revelation of δόξα causes one to worship, cf. Exodus 34:9). The Evangelist emphatically concludes, ὁ ἑωρακὼς μεμαρτύρηκεν (19:35). Cf. also the significance of seeing Jesus (18:26; 19:6; 19:33), the Son of Man (1:51),

2) God's presence (χάρις) is attested when God manifests Himself¹¹³⁵,

3) God's presence (χάρις) is confirmed when God leads people and gives rest, goes before and with people¹¹³⁶,

4) God's presence (χάρις) is experienced when God's people are glorified beyond all the nations, as many as are upon the earth¹¹³⁷; this great nation remains God's people¹¹³⁸,

5) God's presence (χάρις) is demonstrated when the Lord takes away the sins and iniquities of people¹¹³⁹, and

God (5:37), the Father (6:46; 8:38), the Kingdom of God (3:3), the glory of God (11:40; 12:40–41), signs, wonders, works, all the things that Jesus has done (1:50; 4:45, 48; 6:14, 30; 15:24). See our discussion over knowing/seeing God on Sinaitic terms in the Gospel elsewhere in this study.

¹¹³⁵ Δείξόν μοι τὴν σεαυτοῦ δόξαν, the creed, etc. (Exodus 33:18–34:7); cf. 1:14, 17; 2:18; 5:20; 10:32; 14:8–9; 17:22; 20:20.

¹¹³⁶ Exodus 33:12, 14, 15, 16; John 10:1–16; 14:2–28.

¹¹³⁷ ἐνδοξασθήσομαι ἐγὼ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστὶν (Exodus 33:16, cf. Isaiah 45:25 LXX); cf. 11:45–50; 18:14. Notice the usage of λαός (8:2; 11:50; 18:14) and ἔθνος (11:48, 50, 51, 52; 18:35) exclusively of Jews. Moses *is* depicted in exalted terms (1:17; 1:45; 5:45, 46; 7:19, 22, 23 cf. 8:5; 9:29); “the serpent in the wilderness” (3:14ff) and “the bread out of heaven” (6:30–35) episodes narrate Moses as the predecessor of the saving activity of God as Jesus. Jews *are* glorified in the Gospel (1:14; 2:11; 11:40; 12:41; 17:10, 22).

¹¹³⁸ λαός σου τὸ ἔθνος τὸ μέγα τοῦτο (Exodus 33:13), ἐσόμεθα σοί (Exodus 34:9). It was Jews who first saw Jesus glorified after the resurrection, who first received the Spirit, and were privileged, “If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained.” (20:23). Jews *are* mediators of blessing for all the nations (4:22;

6) The Lord evinces the establishment of the covenant of God's χάρις in the presence of all people by doing glorious things, which have not been done in all the earth, or in any nation; all the people see the works of the Lord, that they are marvellous¹¹⁴⁰. The Gospel depicts the incomparable miracles—σημεῖα, ἔργα, τέρατα, θαυμαστά—principally¹¹⁴¹ to evince the ratification of the covenant of God's presence (χάρις) in Jesus.¹¹⁴²

Third, in the Gospel's account of the revelation of God as Jesus, the concept of δόξα is first announced in the Prologue (John 1:14a, 14b) and then unfolded throughout the whole of the Gospel in accord with the covenant of God's presence (χάρις) originated at Sinai (Exodus 33:12–34:10 LXX).¹¹⁴³ At Sinai, Moses requests from God, δειξόν¹¹⁴⁴ μοι τὴν σεαυτοῦ δόξαν

12:20). The true Light comes to His own (1:11); Jesus acknowledges that Galilee is His own country (4:44); Jews are the Good Shepherd's own (10:3, 4, 12, 14, 27; 13:1; cf. 15:9).

¹¹³⁹ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν (Exodus 34:9); cf. 1:29; also 13:10–11; 15:3; 20:23.

¹¹⁴⁰ ἔνδοξα ... τὰ ἔργα κυρίου ... θαυμαστά (Exodus 34:10). Cf. cognates of θαυμάζω (3:7; 4:27; 5:20, 28; 7:15, 21; 9:30–32; cf. 2:10, 11:37). Notice the covenantal link between taking away sins and iniquities and doing glorious things, which have not been done in all the earth, or in any nation ... the works of the Lord, that they are marvellous (Exodus 34:9–10) alluded to in the Gospel: correlation of ἀσθενεία, ἀδικία, and ἁμαρτία with cognates of θαυμαστά, ἔργα, τέρας, and σημεῖον is evident in 5:1(5)–(14)15; 9:3, 41; 11:4; 15:22–24, etc.

¹¹⁴¹ Besides, Jesus is depicted as the Prophet in the Gospel.

¹¹⁴² The Sinaitic covenant of χάρις relates manifestations of God's self, name, glory and deeds and so does the covenant of χάρις inaugurated in Jesus (the Gospel reserves cognates of φανερώ exclusively for the purpose, cf. 1:5, 31; 2:11; 3:21; 7:4; 9:3; 17:6; 21:1; 14).

¹¹⁴³ This explains the two peculiarities to the Johannine usage of δόξα: 1) in the Gospel connotations of δόξα are set alongside one another without restraint, and 2) whereas the vast majority of NT authors' statements concern the glorification of the risen Lord after Easter, the

"Manifest Your glory to me" (Exodus 33:18 LXX). In the description of the Sinaitic revelation, cognates of δόξα are used in four ways: 1) the visible appearance of God (δόξα, Exodus 33:19 LXX), 2) the intrinsic character of God (δόξα, Exodus 33:19, 22 LXX), 3) the miraculous splendour verifying the presence of God (ἐνδοξα, Exodus 34:10 LXX), and 4) the divine honour confirming the presence of God (ἐνδοξαοθήσομαι, Exodus 33:16 LXX). According to the Gospel, all the four Sinaitic covenantal aspects of δόξα are now evident to believers in Jesus Christ:

1) the visible appearance of God (δόξα) is continuously seen in the Word made flesh (1:14a, 14:9). Christ has never given up the δόξα inherent in Jesus before (12:41; 17:5) and throughout (1:14, 17:10; 17:5) the incarnation,

2) the intrinsic character of God (δόξα) is bestowed on believers: The only begotten from the Father is πλήρης χάριτος καὶ ἀληθείας in character (δόξα) Himself (1:14b). Jesus Christ replicates God's character (δόξα) of ἡ χάρις καὶ ἡ ἀλήθεια in believers (ἐγένετο, 1:17, cf. 1:14). The Son gives the Father's intrinsic character (δόξα) to the faithful (17:22),

3) the miraculous splendour verifying the presence of God (ἐνδοξα) is evident to believers in Jesus' signs, deeds, wonders, and marvellous acts¹¹⁴⁵. "Ἐνδοξα (... ἔργα ... θαυμαστά) of a kind "which have not been done in all the earth, or in any nation" are required by the Sinaitic covenant to ratify the covenant of χάρις, the covenant of God's presence—the visible appearance (δόξα) and the intrinsic character (δόξα) of God. So does the Gospel depict the

picture is rather different in the Gospel to the degree that one finds more references to δόξα of the earthly Jesus.

¹¹⁴⁴ The Evangelist utilises cognates of δείκνυμι exclusively while alluding to the covenant and so only with the reference to the Divine (2:18; 5:20; 10:32; 13:15; 14:8, 9; 20:20 cf. 2:18).

¹¹⁴⁵ And further in believers' greater works in the Spirit (14:12, cf. 14:16, 26; 15:26; 16:7).

incomparable¹¹⁴⁶ σημεῖα, ἔργα, τέρατα, θαυμαστά¹¹⁴⁷ in order to attest to the presence (χάρις) of God as Jesus. This Sinaitic covenantal purpose of the Gospel's signs, works, wonders, and marvels with reference to δόξα is confirmed by Christ (9:2–3; 11:4; 17:1–4), attested by the Evangelist (2:11; 20:31–32), verified by their Sinaitic interrelatedness with the matter of taking away ἁμαρτίαι ... ἀνομίαι,¹¹⁴⁸ by their causing partakers to believe and worship (2:11; 9:38; 12:37–41. cf. Exodus 34:9 LXX), and by their being always witnessed by Jews, so as requested by the articles by the covenant originated at Sinai.¹¹⁴⁹ As God's presence—the visible appearance (δόξα) and the intrinsic character (δόξα) of God—is incessant, so are ἔνδοξα. The Son accounts to the Father, "The glory [δόξαν] which You have given Me I have given to them" (17:22). This δόξα—the divine character of the Father inherent in the Son—is given to the disciples; it is bestowed on believers with the Spirit of ἡ χάρις καὶ ἡ ἀλήθεια ... ἐκ μέτρου (3:34; 14:17; 15:26; 16:13; 19:37 + Zechariah 12:10 LXX). This conformity of the character of the faithful with God enables believers to continue performing covenantal ἔνδοξα (... ἔργα ...) σημεῖα in the Spirit (6:14; 14:12; 21:19) to glorify God after the resurrection of Jesus (14:12; cf. 5:19–20; 15:8; 21:19; notice 16:13–15; 17:10), and 4) the divine honour confirming the presence of God (ἐνδοξαοθήσομαι) is evident to believers. The Sinaitic divine honour

¹¹⁴⁶ The incomparable, as the requirement of the Sinaitic covenant of χάρις (Exodus 34:10 LXX), explains the superior scale of miraculous deeds depicted in the Gospel compare to other Gospels, an issue much debated by scholars. See, for example, 9:32.

¹¹⁴⁷ Cf. cognates.

¹¹⁴⁸ The ἁμαρτία/ἀνομία of the son of the royal official (cf. πυρετός of 4:52 and Deuteronomy 28:22), the ἁμαρτία of the cripple (5:14), the ἀνομία of the man born blind (9:7), the ἀσθένεια of Lazarus (11:4). τὴν ἁμαρτίαν τοῦ κόσμου (1:29). Cf. ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν (Exodus 34:9–10 LXX). Notice the opposite effect depicted in 9:39–41.

¹¹⁴⁹ Cf. ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ ἔθνει καὶ διψεται πᾶς ὁ λαὸς ἐν οἷς εἶ σύ τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστὶν ἃ ἐγὼ ποιήσω σοι (Exodus 34:10 LXX). In the Gospel terms ἔθνος and λαός are utilised exclusively of Jews.

(ἐνδοξασθήσομαι) attestation to the presence (χάρις) of God, "ἐνδοξασθήσομαι ἐγώ¹¹⁵⁰ τε καὶ ὁ λαὸς σου beyond all the nations, as many as are upon the earth." (Exodus 33:16 LXE) is now consummated in the glorification of Jesus and the children of God (cf. 19:20). Jesus is glorified by God and glorifies God throughout the Gospel: ultimately so by Christ's death and resurrection (12:16, 23; 13:31–32; 17:1–5) but also beyond the resurrection by believers in the Spirit (16:13–15; 17:10). The children of God—those who recognise the presence (χάρις) of God as Jesus—are glorified accordingly. The "divine passive" form of the Sinaitic covenantal term ἐνδοξασθήσομαι specifies that this glorification must come from God. Those who glorify themselves—receive glory from one another and do not seek the glory that is from the one and only God—labour in vain (5:44; 7:18; 8:50–54; 12:42–43).

The Sinaitic concepts of the covenant of God's presence (χάρις) with reference to δόξα remarkably come together in the one and only verbal conversation between the Son and the Father preserved in the Gospel. In response to the Son's appeal, "Father, glorify Your name," a voice comes out of heaven: "I have both glorified it, and will glorify it again." (12:28). When has God glorified His name? At Sinai, as God promised, "I will pass by before thee with my glory [δόξα], and I will call by my name, the Lord, before thee" (Exodus 33:19 LXE). When will God glorify His name again? In Jesus Christ and further in the Holy Spirit, as the Son prays, "Father, glorify Your name." (12:28), reports, "I have manifested Your name to the men ... I have made Your name known to them, and will make it known," (17:6–26) accounts, "The glory which You have given Me I have given to them" (17:22), and predicts, "the Spirit ... will glorify [δοξάσει] Me" (16:13–15). What is common to the revelations at Sinai and as Jesus? The presence (χάρις) of God—the visible appearance (δόξα) and the intrinsic character (δόξα) of God—described in terms of glory and name. Thus, in this sense the Father's "I have both glorified it, and will glorify it again" in response to Jesus' "Father, glorify Your name," corresponds to the Evangelist's

¹¹⁵⁰ Moses was glorified (Exodus 34:29–35 LXX; Sirach 45:1–3).

χάριν ἀντὶ χάριτος (1:16). The covenant of χάρις is originated at Sinai, ratified in Jesus, and sustained in the Spirit.¹¹⁵¹

The findings of the study allow one to make the following conclusion with regard to the revelations of God: In *essence*, the revelations of God at Sinai and as Jesus are the *same*: both deal with the presence (χάρις) of God; hence χάριν ἀντὶ χάριτος (1:16). In *quality*, the revelation of God at Sinai is *surpassed* by the revelation of God as Jesus in all the three—δόξα, χάρις, and ἡ χάρις καὶ ἡ ἀλήθεια—aspects. To begin with, in the course of the former revelation only *one* man saw the visible appearance (δόξα) of God and so only *from behind*; in the latter revelation *all* believers have seen the visible appearance (δόξα) of God and so *face to face* (1:14a, *passim*). Moreover, at Sinai only *one* man merely *heard* God's word proclaiming that the divine character (כְּבוֹד) was נֶאֱמָר וְאָמַר. In Jesus, *all* believers in the Word—both eyewitnesses and non-eyewitnesses—have *become* πλήρης χάριτος καὶ ἀληθείας in the divine character (δόξα) themselves (1:17; 17:22, 20:22). This conformity of the divine character allows believers to be one with God (14:22; 15:4–5; 17:11, 21–23); it also illumines believers in interpreting and enables them to comply with the divine Law (13:34; 14:15; 15:10; 20:23). Furthermore, as a result of the former revelation only *the Israelites* gained the presence (χάρις) of God. As a result of the latter revelation, *all* believers—not only those with whom the Word dwelt (ἡμῖν, 1:14) but also those who believe through the testimony of the Gospel and possess the divine character via the Holy Spirit (ἡμεῖς πάντες, 1:16)—have received the presence (χάρις) of God.

¹¹⁵¹ Isaiah 54:10; Jeremiah 16:15; 31:31–33; Ezekiel 36:26–28. See Boismard, *Prologue*, 138–145.

With the findings of the study listed above in mind John 1:14–18, if paraphrased, means:

¹⁴ God became flesh; we, the eyewitnesses, perceived the visible appearance of God as God the Son who retained the divine character of God the Father being ultimately gracious and consistent. ¹⁵ As was attested by John, this divine character was to be shared by the Father through the Son via the Spirit with believers to allow the divine presence among humanity. ¹⁶ The Divine is inexhaustible; hence Israel first encountered the grace of the presence of God at Sinai, then eyewitnesses experienced it in Jesus, and after that all believers, eyewitnesses and non-eyewitnesses, bestowed with the Spirit gained the grace of the presence of God. ¹⁷ The divine Law was given by God to believers through Moses; the divine character—the graciousness and the consistency—God bestowed onto believers through Jesus Christ. ¹⁸ Prior, without this conformity of humans with the Divine, no one had been capable of seeing God; God has now made the immediate incessant presence of God a reality.

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8.3 List of Abbreviations

- AB Anchor Bible (New York: Doubleday)
- ABD The Anchor Bible Dictionary. Edited by David Noel Freedman. Electronic ed. Oak Harbor: Logos Library System 2.1f, 1996.
- ACNT Augsburg Commentary on the New Testament
- ANLEX GNTDICT Friberg, Timothy and Barbara. *Analytical Lexicon to the Greek New Testament*. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1994.
- ASV The Holy Bible, *American Standard Version*. Electronic ed. 1901. Repr. Big Fork, MT: BibleWorks, LLC, 1998.
- BBE *The English Bible in Basic English*. (1949) 1964. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.
- BDB Whitaker, Richard. *Revised BDB Hebrew-English Lexicon*. 1995. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.
- BHS Elliger, K., and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia (Hebrew Bible, Masoretic Text or Hebrew Old Testament)*. 4th ed. Stuttgart: Deutsche Bibelgesellschaft (German Bible Society), 1990.
- BNTC Black's New Testament Commentaries
- CBC Cambridge Bible Commentary
- CUP Cambridge University Press
- DBY *The English Darby Bible 1884/1890, a Literal Translation by John Nelson Darby (1800–1882)*.

1884. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

ET English translation

HALOT *The Hebrew and Aramaic Lexicon of the Old Testament*. Edited by Ludwig Koehler, Walter Baumgartner, Johann Jakob Stamm, Benedikt Hartmann, Ze'ev Ben-Hayyim, Eduard Yechezkel Kutscher, and Philippe Reymond. Translated by M. E. J. Richardson. Leiden, The Netherlands: Koninklijke Brill NV, (1994–) 2000. Electronic ed. Norfolk, VA: BibleWorks 5, 2002.

HNT Handbuch zum Neuen Testament

IB *The Interpreter's Bible*, ed. G. A. Buttrick (12 vols.; Nashville: Abingdon, 1951-57)

ICC International Critical Commentary (Edinburgh/New York: Clark/Scribner's)

KJV *The Holy Bible, Authorized Version (1769 Blayney Edition of the 1611 King James Version of the English Bible)*. 1611. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

MNTC Moffatt NT Commentary

MT Masoretic Text

NA²⁷ Aland, Kurt, Barbara Aland, Johannes Karavidopoulos, Carlo M. Martini and Bruce M. Metzger, eds. *Novum Testamentum Graece*. 27th ed. Stuttgart, Germany: Deutsche Bibelgesellschaft, 1993.

NAB *The New American Bible with Revised New Testament and Revised Psalms, and with Roman Catholic Deutero-Canon*. Copyright 1970, 1986, 1991 by the Confraternity of Christian Doctrine. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NAS *The New American Standard Bible*. NASB (NAS[1977] and NAU[1995]), Copyright (c) 1960,

1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1988, 1995, and La Biblia de Las Americas, Copyright (c) 1986, both by The Lockman Foundation. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NAU *The New American Standard Bible*. NASB (NAS[1977] and NAU[1995]), Copyright (c) 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1988, 1995, and La Biblia de Las Americas, Copyright (c) 1986, both by The Lockman Foundation. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NCB New Century Bible [Commentary] (new ed.)

NCIB New Clarendon Bible

NIB *The Holy Bible, New International Version (British Edition)*. Grand Rapids, Michigan: Zondervan Publishing House, Copyright 1973, 1978, 1984 by International Bible Society. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NICNT New International Commentary on the New Testament

NIV *The Holy Bible, New International Version (American Edition)*. Grand Rapids, Michigan: Zondervan Publishing House, Copyright 1973, 1978, 1984 by International Bible Society. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NJB *The New Jerusalem Bible, with Deutero-Canon*. Garden City, New-York: Doubleday, 1985. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NKJ *The New King James Version*. Nashville: Thomas Nelson, Copyright 1982, Thomas Nelson, Inc. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

NLT *Holy Bible, New Living Translation*. Wheaton, Illinois: Tyndale House Publishers, 1996. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

- NRS *The New Revised Standard Version*. Copyright 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.
- NT New Testament
- NTD Das Neue Testament Deutsch
- NTSR The New Testament for Spiritual Reading
- OT Old Testament
- ÖTKNT Ökumenischer Taschenbuch-Kommentar zum NT
- OUP Oxford University Press
- PC Proclamation Commentaries
- PNTC Pelican New Testament Commentaries
- RNT Regensburger Neues Testament
- RSV *The Holy Bible, Revised Standard Version*. Grand Rapids: William B. Eerdmans Publishing Company and Zondervan Bible Publishers (Copyright by the Division of Christian Education of the National Council of Churches of Christ in the United States of America), (1946) 1952 (1973). Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.
- RWB *The English Revised 1833 Webster Update 1995 with Pierce's Englishman's-Strong's Numbering System (The English Noah Webster Bible [The Holy Bible, Containing the Old and New Testaments, in the Common Version, with Amendments of the Language by Noah Webster, LL.D.]).* 1833. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

SCM Student Christian Movement

SPCK Society for the Propagation of Christian Knowledge

TBC Torch Bible Commentaries

TDNT Theological Dictionary of the New Testament. Edited by G. Kittel, and G. Friedrich. Unabridged electronic ed. Oak Harbor, WA: Logos Research Systems, 2000.

TNTC Tyndale New Testament Commentaries

UBSDICT Newman, Barclay M., Jr. *A Concise Greek-English Dictionary of the New Testament*. United Bible Society, 1971. Repr. Stuttgart: Deutsche Bibelgesellschaft (German Bible Society), 1993.

WBC Word Biblical Commentaries. Edited by David A. Hubbard, Glenn W. Baker, John D. Watts, and Ralph P. Martin. 54 vols. Electronic ed. Originally published as Word Biblical Commentaries. Repr. Oak Harbor: Logos Library System Version 2.1f.

WEB *The English Noah Webster Bible (The Holy Bible, Containing the Old and New Testaments, in the Common Version, with Amendments of the Language by Noah Webster, LL.D.)*. 1833. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

YLT *The English Young's Literal Translation of the Holy Bible (by J. N. Young)*. (1862) (1887) 1898. Electronic ed. Big Fork, MT: BibleWorks, LLC, 1998.

BD Blass, F., and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature: A Translation and Revision of the Ninth-Tenth German Edition Incorporating Supplementary Notes of A. Debrunner*. Translated by Robert W. Funk. 4th ed. Originally published as *Grammatik des neutestamentlichen Griechisch*. Göttingen: Vandenhoeck & Ruprecht. Repr. Chicago: The University of Chicago Press, 1970.

